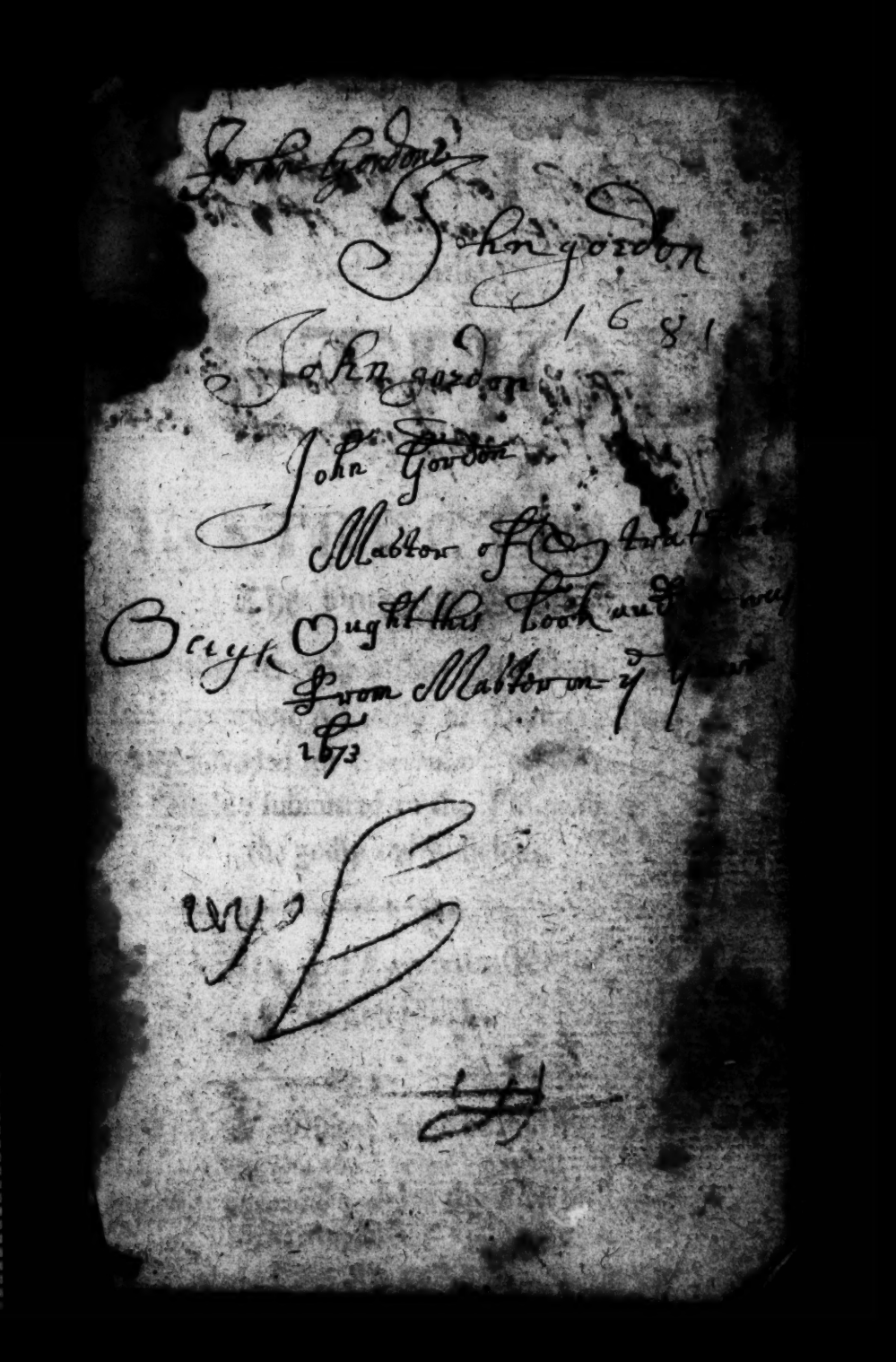
~~John Gordon~~



John gordon

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John Lord Strathnaver is the
right owner of this book

Hujus si impias domini Cognosceris
Post hos versiculos nomen meum

A PLAIN And Familiar METHOD OF INSTRUCTING The Younger Sort.

According to the leſſer Catechiſm of the late Reverend Aſſembly of Divines, ſpecially intended for *Governours* of *Families*: humbly ſubmitted to the Judgment of the godly and judicious.

By *THO. LYE*, Miniſter of the GOSPEL.

LONDON, Printed and to be ſold by *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* at the lower end of *Cheapſide*, and at the *Bible* on *London Bridge* under the Gate, 1672.

Plain Directions *for the more Profitable uſe of this Book, laid down in a Way of* Practical Examination *on the firſt Anſwer; with the Scriptures Annexed.*

In which Familiar *&* rational Method, *you may eaſily proceed to* Examine *upon every* Anſwer, *and Scripture, in the whole Catechiſm.*

I. GEneral Inſtructions.

1. I adviſe, that the whole Catechiſm may be gone through conſtantly *once a Month.*

To this end I have divided it into *thirty* parts, and fixt the day of the Month at the *head* of every part in the *margent.*

2. Let it be *once* or *twice* diſtinctly *read* over, and that by parts, *ſo much only* at a Time, as is allotted for one Day. As for example, From the firſt to the fifth queſtion, the *firſt* day: From the fifth to the ninth queſtion, the *ſecond* day, and ſo on to the end.

3. When you firſt begin to examine your Family, let them anſwer *only within Book*: And after you have once, or twice, ſo gone through the Catechiſm, and that you perceive their underſtandings to be ſomewhat inlightned, *Then, and not till then,* let them be required to anſwer *without Book.*

4. In all your Examinations, through every Anſwer, and Scripture of the Catechiſm, keep cloſe, and conſtant, to theſe *ſeven principal Rules*; and the *Queſtions*, that flow naturally from them. 2. Par-

2. Particular Examination on the first Answer, according to seven *Rules of Method*, proposed to be observed in Catechising.

Q. How many Rules are there to be observed in Catechising.

A. Seven.

Q. Which is the first Rule to be observed in Catechising.

A. Let the Question be barely Propounded, and the Answer returned.

Q. What is the chief end of man?

A. Mans chief end is to glorify God, and to enjoy him for ever.

Q. What is the second Rule?

A. Try the childs understanding, whether he doth discern Truth from Falshood.

Q. How shall the Child manifest that?

A. Only by saying yes, or no, to such short Questions, as may be raised from the preceding answer.

Q. Why is this necessary?

A. Because to repeat words, and not to understand the Truths contained in them, is but to act the Parrot, and profits very little.

Q. What Book may be of singular use to help us so to examine? A. The

A. The learned Doctor *Wallis* his explanation of the Late Assemblies Shorter Catechism.

Q. But how must the Child be made to say Yes, or No?

A. Without book only.

Q. What is the chief end of Man? is it to seek himself? or to make himself great?

A. No.

Q. *Or to enjoy the profits, or pleasures of the World?*

A. No.

Q. *Or is it to glorifie God, and to enjoy him for ever?*

A. Yes.

Q. What is the third Rule?

A. Try the childs Ability to express his knowledge of the meaning of every hard, and difficult word, or phrase, in the preceding Answer.

Q. What reason is there for this?

A. Because we cannot rightly apprehend Truths, unless we clearly understand the meaning of those words, in which Truths are wrapt up.

Q. What may be of special use for an help to the child herein?

A. Those two Alphabetical Tables annexed to the Catechism at the end of the Book. *difficult word in ye Tables?*

Q. How may I find any difficult

A. Mark with what Letter it begins, and then look for it under the same Letter in the Tables.

Q. In which Table should I first seek the Word?

A. First seek it in the first Table; and if you cannot find it there, then look for it in the second.

Q. What mean you by this word---*Man?*

A. *See second Table under M.* — *That is* from Humane, which hints to us the Dust of the ground, out of which Mans Body was at first made.

Q. What mean you by these Words-*End of Man?*

A. *See first Table under E. That is,* That which God chiefly intended in creating Man, and at which Man should principally Aim, in all his Thoughts, words, and actions.

Q. What is it to *glorifie God?*

A. *See first Table, under G. That is,* Highly to esteem, and to declare, or make known the surpassing worth, excellency, and praise of God.

Q. What is it to *Enjoy God?*

A. *See first Table under E. That is,* To delight ones self in the gracious, and glorious presence of God, and to have sweet communion with Him.

Q. What is the fourth Rule?

A. Draw the whole Answer into several Doctrinal Propositions, if it contains more than One; and bid the child prove each of them by Scripture, and tell

tell you especially, where the force of the Text lies, that more immediately respects, and proves the Doctrine.

Q. Why should the Answer be drawn into several Doctrinal Propositions?

A. For two Reasons.

1. Because there are several distinct Truths contained in several Answers of the Catechism.

2. Because the more distinctly, and particularly, any Truth is proposed, the more capable the Childs understanding is to apprehend it.

Q. Why must the Child prove each of these Doctrinal Propositions by Scripture?

A. Because the Holy Scriptures are the only Foundation, and Touchstone or proofe of Infallible, and saving Truth.

Q. Why must the Child tell you especially, where the force of the Text lies, that more immediately respects, and proves the Doctrine?

A. Because in many Texts of Scripture quoted to prove a Doctrine, The force of the proof lies not in the whole Text, but only in some special Words thereof.

Q. How may it be known in what words the force of the Text lies?

A. By two things.

1. By the sense of the words themselves.

2. Those words wherein the force lies, are printed with a different Letter, or Character from other words of the same Text.

Q. Wherein lies the difference?

A. These are blacker and less Letters, The others are whiter, and bigger.

Q. But what if all the words of the Text be printed alike?

A. Then the force of the proof lies in the whole Text.

Q. How many *Doctrines*, or *distinct Truths* are there in this first Answer?

A. There are *Two*.

Q. What is the *first* Doctrine in this Answer?

A. That *Mans chief end is To glorify God.*

Q. How is this Doctrine *proved?*

A. It is proved out of 1 *Cor.* 16.31. Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In these words, *Do all to the glory of God.*

Q. How *know* you, that the force lies in these Words?

A. By

A. By *two* things.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *theſe words are printed, with a different Character, or letter, from other words of the ſame Text,*

Q. Wherein lies the *difference?*

A. *The words, wherein the force lies, are printed Text. with blacker, and leſs Characters:* The others, in whiter, and bigger Letters.

Q. But what if at any time, *as it is very often in the Catechiſm,* all the words of the Text are printed *alike?*

A. Then the Force lies not in any particular words of the Text, *but in the whole.*

Q. What is the *ſecond* doctrine in this firſt Anſwer?

A. Next to the glorifying of God, to enjoy him for ever.

Q. Why ſay you ſo? This is no Doctrine: for A *Doctrine* muſt be *full,* and *perfect ſenſe.*

A. It is ſo printed in my Catechiſm.

Q. It is ſo indeed. But here you muſt note with all Care, *That when ever you are bid to draw A Doctrine, either from the Anſwer, or Scripture, you be ſure to give full, and compleat ſenſe.*

A. That s but fit indeed. But I know not how to help my ſelf herein.

Q. To help you therefore, *look narrowly into your Catechiſm, and there you ſhall find immediately after the Anſwer to the queſtion, ſome other words, which being added to what you have ſaid, will make the ſenſe full, and compleat.*

A. I now ſee theſe words —*Mans chief end* — ſtanding *juſt under* the Anſwer. Q. Ade

Q. Adde them then to the words you ſaid before: and now tell me, what is the ſecond Doctrine in this firſt Anſwer?

A. That *Mans chief end is, next to the glorifying of God, to enjoy him for ever.*

Q. Now indeed you Anſwer rightly;
How is this Doctrine *proved?*

A. It is proved out of Pſ.73.25,26. *Whom have I in heaven but thee!* and there is *none upon Earth that I deſire beſides thee.* 26. My Fleſh and my Heart faileth, but *God* is the ſtrength of my heart, and *my portion for ever.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. In theſe words, — *Whom have I in Heaven but thee! none that I deſire beſides thee, 26. God is my portion for ever.*

And *Thus* you may *Examine* on all the Doctrines in any Anſwer, whether third, fourth, fifth, *&c.*

Q. What is the Fifth Rule?

A. Take the ſeveral Scriptures annexed to the Anſwer, and in order propoſe them diſtinctly to the child: and aſk him, what he obſerves from them, and from what part of the Text eſpecially he draws his obſervation.

Q. Why is this advice given?

A. Becauſe the Scriptures are not at any time to be read but with ſpecial obſervation, for the exerciſe, and increaſe of our knowledge, and direction of our practice.

Q. How

Q. How *many* Texts of Scripture are there annexed to this firſt Anſwer?

A. There are *two.*

Q. Which is the *Firſt?*

A. It is 1 *Cor.* 1. 31. Whether therefore ye eat or drink, or whatſoever ye do, *do all to the glory of God.*

Q. What *Doctrine* do you obſerve from this Text.

A. *I* obſerve from this Text, that *Mans chief end is to glorify God.*

Q. From *what words* of this Text do you obſerve that Truth?

A. From theſe words, ---*Do all to the glory of God.*

Q. Why from theſe words?

A. Becauſe the *force* of the Text, *from whence* this Truth is raiſed, lies in them.

Q. How know you that?

A. By *Two* things.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *Theſe words are Printed with a different Character or letter, from other words of the ſame Text.*

Q. What is the *ſecond* Text of Scripture annexed to the firſt Anſwer?

A. It is, Pſalm. 73. 25, 26. *Whom have I in heaven but thee,* and there is *none* upon earth *that I deſire beſides thee.* 26. My fleſh and my heart faileth, but God is the ſtrength of my Heart, and *my portion for ever.*

Q. What *Doctrine* do you obſerve from this Text?

A. I obſerve from this Text — that — next to the glorifying of God, to enjoy him for ever.

Q. Why ſay you ſo? This is no doctrine: *for it is not full, and perfect ſenſe.*

C

A. I find it ſo printed in my Catechiſm.

Q. It is ſo indeed. However this is *no Doctrine*.

A. True. But how ſhould I *help my* ſelf herein?

Q. Do but *add* thoſe words, which are printed immediately after the Anſwer to the queſtion, to what you have ſaid, and the *ſenſe* will be *full*, and *compleat*.

A. *Mans chiefe end is next to the glorifying of God, to enjoy him for ever.*

Q. From *what words* of this Text do you obſerve that Truth?

A. From *theſe* words — *whom have I in heaven but thee, none that I deſire beſides thee. 26. God is my portion for ever.*

Q. Why from theſe words.

A. Becauſe the *force* of the Text, from whence this *truth* is rais'd, *lies in them*.

And *Thus* you may proceed, to *Examine* on all thoſe Texts in the Catechiſm, where the *force* lies in ſome *particular* Words. But

Note with all Care, that *If all the Words of the Text are printed alike, then the force of the proof lies not in any particular words of the Text, but in the whole, and the Doctrine is to be rais'd, not from any particular Words of the Text, but from the whole.*

For Example. The *ſecond Text* annext to the ſecond Anſwer, *viz.* 2 Tim. 3.16. on which you may thus examine, (as you may do alſo on all thoſe Texts of Scripture throughout the Catechiſm, all whoſe words are printed *alike*.

Q. What is the *ſecond* Doctrine in the ſecond Anſwer?

A. That *the word of God is the only Rule, to direct how we may glorify God.*

Q. How

Q. How is this Doctrine *proved?*

A. It is proved out of 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs.*

Q. Where lies the *force* of this Text to *prove* this Doctrine?

A. Not in any *particular* words of the Text, but *in the whole.*

Q. How know you, that the *Force* of the Text lies in the *whole?*

A. By two Things.

1. By the *ſenſe* of the words themſelves.

2. Becauſe *all the words of the Text are printed alike.*

Q. What is the *ſecond* Text of Scripture annexed to the ſecond Anſwer?

A. It is 2 Tim. 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in Righteouſneſs.*

Q. What *Doctrine* do you obſerve from this Text?

A. I obſerve from this Text, that *The Word of God is the only rule to direct us, how we may glorify God.*

Q. From *what Words* of this Text do you *raiſe* this Doctrine?

A. Not from any *particular* words of the Text, but *from the whole.*

Q. Why from the whole?

A. Becauſe *the force of this Text, from whence this Truth is rais'd, lies in the whole.*

Q. What is the 6th Rule? A.

A. Propose such usual Objections from Scripture, or Reason, as seem to contradict the Truths asserted.

Q. Why is this requisite?

A. Because the clearing of doubts, and Objections, makes much to the inlightning, and confirming of the understanding, in its cleer apprehension of, and firm assenting to any Truth.

Object. Man cannot glorify God: For *if we be righteous, what give we him?* Job 35. 7. What glory can the light of a dimm *Taper* add to the *Sun*? a finite *creature* to an infinite Creator?

Answ. We cannot indeed *give* any *real glory* to God, which he had not before in himself, and that from all Eternity. Only God commands, and expects, that both in *heart, lip*, and *life*, we should *lift up* his honour, *make his name, and praise known*; and this he is pleas'd to accept of, and own, as a *glorifying of him*, Psal. 50. 23.

Q. What is the seventh Rule?

A. Particularly improve, and apply the several Truths, which have been opened, and proved by Scripture.

Q. On what account ought this to be done?

A. Because the excellency of Truth lies chiefly in the improvement, and particular application of it, to the benefit of our selves, and others. Q. How

Q. How manifold is an Answer in the Catechism?

A. Twofold. Doctrinal, or Practical.

Q. What is a Doctrinal Answer?

A. That which laies down particular Truths to be known, and believed.

Q. How is a Doctrinal Answer to be applied?

A. Two wayes.

1. By way of information of the judgment in some particular consequences, which do naturally follow from it.

2. By way of Confutation of errors against it.

Q. What is a Practical Answer?

A. That which speaks concerning graces to be improved, duties to be performed, sins to be avoided.

Q. How is a Practical Answer to be applied?

A. Three wayes.

1. By way of Examination of our state, and wayes.

2. By way of Exhortation to improve those graces, and to perform those Duties.

3. By way of Dehortation, to avoid those sins.

Q. But

Q. But what if the Answer be mixt, that is, partly Doctrinal, and partly Practical?

A. Then let the improvement, or use thereof be mixt also.

Uses to be made of the two Doctrines in the first Answer.

1. Of the *first* Doctrine.

1. Information. Hence we *inferre* Gods infinite *condescension*, in that he is pleased to set a part *man*, that piece of *Earth*, for his own *praise*, and esteems his poor pitiful service, as a *glorifying* of him, *Job* 7.17.

2. Exhortation. Let man *mind* the *end* of his *Creation*, and *Redemption*, and principally aim at Gods *glory*, in all his Thoughts, VVords, and Actions, 1 *Cor.*10.31.

2. Of the second Doctrine.

1. Information. Hence we *inferre*, That Mans *Blessedness* or true *happiness* consists not in a confluence of all *Worldly* accommodations whatsoever, whether the sweetest *pleasures*, greatest *riches*, highest *honours*, they being all vanity of vanities, and vexation of spirit, *Eccl.*1.1,2.

2. Exhortation. In all *duties* to be performed, in all *ordinances* to be enjoyed, in all *graces* to be exercised, and improved; let man look at that which is his chief end and *happiness*, namely, to *enjoy* Gods *gracious presence* here, and to be fitted for communion with him in his *glorious* presence hereafter, *Psal.*73.25,26.

FINIS.

The CATECHISM.

Q. What is the chief end of Man?
A. Mans chief end is, to glorifie God, and to enjoy him for ever.

First Day of the Month.

1. *Mans chief end is,*

1. To glorifie *God*; *Proved* out of 1 *Cor.* 10.31. Whether therefore ye eat, or drink, or whatsoever ye do, *Do all to the glory of God.*

2. Next to the glorifying of *God*, to *enjoy* him for *ever*. *Proved* out of *Psal.* 73. 25, 26. *Whom have I in heaven but thee?* and there is *none* upon earth *that I desire beside thee*, *v.* 26. My flesh, and my heart faileth, but *God is* the strength of my heart, and *my portion for ever.*

Q. What Rule hath God given to direct us, how we may glorifie, and enjoy him?

A. The Word of God, which is contained in the Scriptures, of the Old, and New Testament, is the only Rule to direct us, how we may glorifie, and enjoy him.

2: *The Word of God is,*

1. Contained in the *Scriptures*, of the Old, and New Teſtament, *Eph.* 2. 20. And are built upon *the foundation of the Apoſtles, and Prophets*, Jeſus Chriſt himſelf being the chief Corner-ſtone.

2. *The only Rule to direct us*---How we may glorifie God, 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.*

3. How we may enjoy God, 1 *Joh.* 1. 3. That, which we have ſeen, and heard, declare we unto you, *that ye* alſo *may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

Q. **What do the Scriptures principally teach?**

A. **The Scriptures principally teach, what Man is to believe concerning God, and what duty God requireth of Man.**

3. The Scriptures *principally* teach, what Man is to *believe* concerning *God*, and what *duty* God requires of Man, 2 *Tim.* 1. 3. Hold faſt *the form of ſound words*, which thou haſt heard of me, *in Faith, and Love*, which is in Chriſt Jeſus.

Q. What

Q. What is God?

***A.* God is a Spirit, infinite, eternal, and unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.**

4. *God is,*

1. A Spirit, *Joh.* 4. 24. *God is a Spirit,* and they, that worſhip him, muſt worſhip him, in ſpirit, and in truth.

2. Infinite, *Job* 11. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection?*

3. Eternal, *Pſal.* 90. 2. *From everlaſting, to everlaſting, thou art God.*

4. Unchangeable, *Jam* 1. 17. *With whom there is no variableneſs, neither ſhadow of turning.*

5. *Infinite, Eternal, and Unchangeable in his Being,* *Exod.* 3. 14. And God ſaid unto Moſes, *I am, that I am.* And he ſaid, Thus ſhalt thou ſay unto the Children of Iſrael, *I am* hath ſent me unto you.

6. Wiſdom, *Pſal.* 147. 5. Great is our Lord, and of great power, *his Underſtanding is infinite.*

7. Power, and Holineſs, *Rev.* 4. 8.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

8. Juſtice, Goodneſs, and Truth, *Exod.* 34. 6, 7. The Lord, the Lord God, merciful, and gracious, long-ſuffering, and *abundant in Goodneſs, and Truth*, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, *and that will by no means clear the guilty.*

Second Day.

Q. Are there more Gods than one?

***A.* There is but one only, the living, and true God.**

5. *There is but one,*

1. Only God, *Deut.* 6. 4. Hear, O Iſrael, *The Lord our God is one Lord.*

2. Living, and True God, *Jer.* 10. 10. *The Lord, he is the True God, he is the living God, and an everlaſting King.*

Q. How many perſons are there in the Godhead?

***A.* There are three Perſons in the Godhead, the Father, the Son and the Holy Ghoſt, and theſe Three are one God,**

God, the ſame in ſubſtance, equal in power, and glory.

6. 1. There are *three perſons* in the Godhead, the *Father*, the *Son*, and the *Holy Ghoſt*, *Mat.* 28. 19. Go ye therefore, and teach all Nations, baptizing them, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

2. The three Perſons in the Godhead are *one God*, the *ſame* in ſubſtance, *equal* in power, and glory, 1 *Joh.* 5. 7. There are three, that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and *theſe three are one.*

Q. What are the Decrees of God?

***A.* The Decrees of God are his Eternal purpoſe, according to the Counſel of his Will, whereby, for his own glory, he hath foreordained whatſoever comes to paſs.**

7. The *Decrees* of God are his *Eternal purpoſe*, according to the *Counſel* of his own *will*, whereby, for his own *glory*, he hath *fore-ordained*, whatſoever comes to paſs, *Eph.* 1. 11, 12. *Being predeſtinated according to the pur-*

purpose of him, who worketh all things after the counsel of his own Will. 12. *That we should be to the praise of his glory.*

Q. How doth God execute his Decrees?

A. God executeth his Decrees, in the works of Creation, and Providence.

8. *God executeth his Decrees in the works,*

1. Of Creation, *Rev.* 4. 11. Thou hast created all things, and *for thy pleasure they are, and were created.*

2. Of Providence, *Dan.* 4. 35. *He doth according to his Will in the army of heaven, and among the inhabitants of the earth.*

Q. What is the work of Creation?

A. The work of Creation is Gods making all things, of nothing, by the word of his power, in the space of six days, and all very good.

9. *The work of Creation is Gods making,*

1. *All things,* Gen. 1. 1. *In the beginning God created the heaven and the earth.*

2. Of

2. Of nothing, by the word of his power, *Heb.* 11. 3. Through faith we understand, that *the Worlds were framed by the word of God, so that things, which are seen, were not made of things that do appear.*

3. In the space of six days, and all very good. *Gen.* 1. 31. *And God saw every thing, that he had made, and behold, it was very good, and the evening, and the morning were the sixth day.*

Q. How did God create Man?

***A.* God created Man, Male, and Female, after his own Image, in knowledg, righteousness, and holiness, with dominion over the creatures.**

10. *God created Man,*

1. Male, and Female, after his own Image, *Gen.* 1. 27. *So God created man in his own Image, in the Image of God created he him; male, and female created he them.*

2. In Knowledg, *Col.* 3. 10. *And have put on the new Man, which is renewed in Knowledg, after the Image of him, that created him.*

3. In

3. In Righteouſneſs, and Holineſs, *Eph.* 4. 24. *And that ye put on the new man, which after God, is created in Righteouſneſs, and true Holineſs.*

4. With dominion over the Creatures, *Gen.* 1. 28. *God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing, that moveth upon the earth.*

Q. What are Gods works of Providence?

A. Gods works of Providence are, his moſt holy, wiſe, and powerful, preſerving, and governing all his creatures, and all their actions.

1. *Gods works of Providence are,*

1. Moſt holy, *Pſal.* 145. 17. The Lord is Righteous in all his ways, and *holy in all his works.*

2. Moſt wiſe, *Iſa.* 28. 29. This alſo cometh forth from *the Lord of hoſts which is wonderful in counſel, excellent in working.*

3. His powerful *preſerving* all his Creatures,

3. His powerful *preserving* all his Creatures, *Heb.* 1.3. *Upholding all things, by the word of his power.*

4. His *governing* all his Creatures, *Psal.* 103. 19. *His kingdom ruleth over all.*

5. His *governing* all his Creatures *actions*, *Mat.* 10.29. *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground, without your Father.*

12. Q. What special act of Providence did God exercise toward Man, in the estate, wherein he was created?

***A.* When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him, to eat of the tree of knowledg of good, and evil, upon pain of death.**

1. When God had created man, he entred into *a Covenant of life* with him, upon condition of *perfect obedience*, *Gal.* 3. 12. The Law is not of Faith, but *the man, that doth them, shall live in them.*

2. God forbad man, to eat of the tree of the *knowledg of good, and evil*, upon pain of *death*, *Gen.* 2. 17. *But of the Tree of Knowledg of good, and evil, thou shalt not*

eat of it, for in the day thou eatest thereof, thou shalt surely die.

Fourth Day.

13. Q. **Did our first Parents continue in the estate wherein they were created?**

Our *first Parents* being left to the *freedom* of their own will, *fell* from the *state*, wherein they were created, *by sinning against God*, *Eccles.* 7. 29. *God hath made man upright, but they have sought out many inventions.*

14. Q. **What is sin?**

Sin is any *want of conformity* unto, or *transgression* of the Law of God, 1 *Joh.* 3. 4. Whosoever committeth sin, transgresseth also the Law, for *sin is the transgression of the Law.*

15. Q. **What was the sin, whereby our first Parents fell from the estate, wherein they were created?**

The

The *ſin*, whereby, our firſt Parents fell from the eſtate, wherein they were created, was *their eating the forbidden fruit. Gen. 3. 6. When the woman ſaw, that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired, to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo to her husband with her, and he did eat.*

16. Q. **Did all mankind fall in Adams firſt tranſgreſſion?**

A. **The Covenant being made with Adam, not only for himſelf, but for his poſterity, all mankind, deſcending from him, by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion.**

1. The Covenant was made with Adam, *not only for himſelf, but for his poſterity, Gen. 1. 28. & 2. 16, 17. God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth.*

Gen. 2. 16, 17. The Lord God commanded the man, ſaying, Of every tree in the garden, thou mayeſt freely eat. v. 17. *But of the tree of the knowledg of good, and evil, thou*

shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.

2. All mankind, descending from *Adam*, by *ordinary* generation, sinned in him, and fell with him, in his *first* Transgression, *Rom.* 5. 18 *By the offence of one, judgment came upon all men to condemnation.*

Fifth Day.

17. Q. Into what estate did the fall bring mankind.

The *fall* brought *mankind*, into an estate of *sin*, and *misery*, *Rom.* 5. 12. *By one man, sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

18. Q. Wherein consists the Sinfulness of that estate, whereinto man fell?

A. The Sinfulness of that estate whereinto man fell, consists in the guilt of Adams first Sin, the want of Original Righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions, which proceed from it.

The

The ſinfulneſs of that eſtate, whereinto man fell, conſiſts in,

1. The guilt of Adams *firſt* ſin, *Rom.* 5. 19. *By one mans diſobedience, many were made ſinners.*

2. The want of Original Righteouſneſs, *Rom* 3. 10. *There is none righteous, no not one.*

3. The *corruption* of his *whole Nature*, which is commonly call'd *Original* ſin, *Eph.* 2. 1. *Pſal.* 51. 5. You hath he quickned, *who were dead in treſpaſſes, and ſins. Pſal.* 51. 5. Behold, *I was ſhapen in iniquity, and in ſin did my mother conceive me.*

4 All *Actual Tranſgreſſions*, which proceed from *Original* ſin, *Mat.* 15. 19, 20 *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſs, blaſphemies.* v. 20. *Theſe are the things, which defile a man.*

19. Q. **What is the miſery of that eſtate, whereinto man fell?**

A. **All mankind, by their fall, loſt communion with God, are under his wrath, and curſe, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of Hell for ever.**

All

All mankind by their fall,

1. Loſt *communion* with God, *Gen.* 3. 8, 24. *Adam, and his wife, hid themſelves from the preſence of the Lord, among the trees of the garden.* 24. *So he drove out the man.*

2. Are under Gods *wrath*, Eph. 2. 3. *We were all by nature the children of wrath, even as others.*

3. Are under Gods *curſe*, *Gal.* 3. 10. *Curſed is every one, that continueth not in all things, which are written in the book of the Law to do them.*

4. *Are made liable*, to all *miſeries* in this life, *Lam.* 3. 39. *Wherefore doth a living man complain? a man, for the puniſhment of his ſins?*

5. Are made liable to *death* it ſelf, *Rom.* 6. 23. *The wages of ſin is death.*

6. Are made liable to the *pains* of *Hell* for ever, *Mat.* 25. 41. *Then ſhall he ſay to them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil, and his Angels.*

20. Q. **Did God leave all mankind, to perish in the estate of sin, and misery?**

A. **God having, out of his meer good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant**

venant of grace, to deliver them out of the state of sin, and misery, and to bring them into an estate of salvation, by a Redeemer.

1. *God*, out of his *meer* good *pleasure*, from all *eternity*, *elected some* to everlasting *life*, *Eph.* 1. 4. *He hath chosen us in him, before the foundation of the world.*

2. *God* did enter into a *Covenant of Grace*, to deliver his *Elect*, out of the estate of *sin*, and *misery*, and to bring them into an estate of *Salvation*, by a *Redeemer*, *Rom.* 3. 21. 22. But now, *the Righteousness of God, without the Law, is manifested, being* witnessed by the Law, and the Prophets. 22. *even the Righteousness of God, which is by Faith of Jesus Christ, unto all, and upon all them, that believe.*

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21. Q. **Who is the Redeemer of Gods Elect?** Sixth Day.

A. **The only Redeemer of Gods elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God,**

God, and man, in two distinct natures, and one person, for ever.

The Lord Jesus Christ,

1. Is the *only Redeemer* of Gods elect, 1 *Tim.* 2. 5. There is one God, and *one Mediator between God, and man, the man Jesus Christ.*

2. Being the Eternal *Son of God*, became *Man*, *Joh.* 1. 14. *The word was made flesh, and dwelt among us.*

3. Was *God, and man*, in *two* distinct natures, and *one* person, *Rom.* 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*

4. *Continues* to be God, and man, *for ever*, *Heb.* 7. 24. *This man, because he continueth ever, hath an unchangeable Priesthood.*

22 Q. **How did Christ, being the Son of God, become Man?**

A. **Christ the Son of God, became man, by taking to himself a true body, and a reasonable soul being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, and yet without sin.**

Christ

Christ the Son of God became man.

1. By taking to himself a *true body.*

Heb. 2. 14. *For as much then, as the children are partakers of flesh, and blood, he also himself likewise, took part of the same.*

2. By taking to himself, *a reasonable soul.*

Mat. 26. 38. *Then saith he unto them, My soul is exceeding sorrowful, even unto death.*

3. By being conceived by the power of the *Holy Ghost*, in the womb of the *Virgin Mary*, and *born of her.*

Luk. 1. 31, 35. *Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.* 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

4. *Christ was conceived, and born without sin.*

Heb. 7. 26. *Such an high Priest became us, who is holy, harmless, undefiled, separate from sinners.*

23 Q. **What Offices doth Christ execute as our Redeemer?**

A. **Christ, as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation.**

Christ as our Redeemer, both in the estate of Humiliation, and Exaltation, executeth the office of,

1. A Prophet.

Act 3. 22. Moses truly said unto the Fathers, *A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me,* him shall ye *hear in all things,* whatsoever he shall say unto you.

2. A Priest.

Heb. 5. 6. *Thou art a Priest for ever, after the order of Melchizedek.*

3. A King.

Psal. 2. 6. *Yet have I set my King upon my holy Hill of Sion.*

24. Q. How doth Christ execute the Office of a Prophet?

***A.* Christ executeth the Office of a Prophet, in revealing to us, by his Word, and Spirit, the Will of God, for our salvation.**

1. *Christ executeth the Office of a Prophet, in revealing to us the Will of God, for our salvation.*

Joh. 15. 18. No man hath seen God at any time, *the only begotten Son, which is in the bosom of the Father, he hath declared him.*

2. Christ

2. Christ reveals to us the Will of God, by his Word.

Joh. 20. 31. *These things are written, that ye might believe, that Jesus is the Christ, the Son of God, and that believing, ye might have life through his Name.*

3. Christ reveals to us the Will of God, by his Spirit.

Joh. 14. 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things.*

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25. Q. **How doth Christ execute the Office of a Priest?** Seventh Day.

A. **Christ executeth the Office of a Priest, in his once offering up of himself, a sacrifice, to satisfie divine Justice, and to reconcile us to God, and in making continual intercession for us.**

Christ executeth the office of a Priest.

1. *In his once offering up of himself, a sacrifice,* to *satisfie* divine Justice.

Heb. 9. 28. *Christ was once offered, to bear the sins of many.*

2. In his once offering up of himself, a sacrifice, to *reconcile* us to God.

Heb. 2. 17. In all things it behoved him to

to be made like unto his brethren, *that he might be a merciful, and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people.*

3. In making continual intercession for us.

Heb. 7. 25. He is able to save to the uttermost, them that come unto God by him, *seeing he ever liveth, to make intercession for them.*

26 Q. **How doth Christ execute the office of a King?**

A. **Christ executeth the office of a King, in subduing us to himself, in ruling, and defending us, and in restraining, and conquering, all his, and our Enemies.**

Christ executeth the office of a King,

1. In subduing us to himself.

Psal. 110. 3. *Thy people shall be willing, in the day of thy power.*

2. In ruling, and defending us.

Isa. 33 22. *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will save us.*

3. In restraining, and conquering, all his, and our enemies.

1 *Cor.* 15. 25. *He must reign, till he hath put all his enemies under his feet.*

27 Q.

27 Q. **Wherein did Christs Humiliation consist?**

A. **Christs Humiliation consisted, in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.**

Christs Humiliation consisted in his,

1. Being born, and that in a low condition.

Luk. 2. 7. *She brought forth her first-born Son, and wrapped him in swadling clothes, and laid him in a manger.*

2. Being made under the Law.

Gal. 4. 4. God sent forth *his Son*, made of a woman, *made under the Law.*

3. *Undergoing* the miseries of this life.

Isa. 53. 3. *He is despised, and rejected of men, a man of sorrows, and acquainted with grief.*

4. Undergoing the wrath of God.

Mat. 27. 46. *Jesus cried with a loud voice, my God, my God, why hast thou forsaken me?*

5. Under-going the cursed death of the Cross.

Phil. 2. 8. *He humbled himself, and became*

came obedient unto death, even the death of the Cross.

6. Being buried.

1 *Cor.* 15. 4. *That he was buried.*

7. Continuing under the power of death for a time.

Mat. 12. 40. *As Jonas was three days, and three nights, in the whales belly, so shall the Son of man be, three days, and three nights, in the heart of the earth.*

28 Q. **Wherein consisteth Christs Exaltation?**

A. **Christs Exaltation consisteth, in his rising again from the dead, on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judg the world at the last day.**

Christs Exaltation consisteth in his,

1. Rising again from the dead, on the third day.

1 *Cor.* 15. 4. *That he rose again the third day, according to the Scriptures.*

2. Ascending up into heaven.

Mar. 16. 19. After the Lord had spoken unto them, *he was received up into heaven.*

3. Sitting at the right hand of God the Father,

Mark

Mark 16. 19. He was received up into heaven, and *ſat at the right hand of God.*

4. Coming to *judg* the world, at the laſt day.

Act. 17. 31. *He hath appointed a day, in the which, he will judg the world in Righteouſneſs, by that man, whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

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29 Q. **How are we made partakers of the Redemption purchaſed by Chriſt?** Eighth Day.

A. **We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us, by his holy Spirit.**

We are made partakers of the Redemption purchaſed by Chriſt,

1. By the effectual application of it to us.

Joh. 1. 12. *As many, as received him, to them gave he power, to become the Sons of God.*

2. By his holy Spirit.

Tit. 3. 5, 6. According to his mercy, he ſaved us by the waſhing of regeneration, and *renewing of the Holy Ghoſt.* 6. *Which he*

be shed on us abundantly, through Jesus Christ our Saviour.

30 Q. **How doth the Spirit apply to us the Redemption purchased by Christ?**

A. **The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us; and thereby uniting us to Christ, in our effectual calling.**

The Spirit applies to us the Redemption purchased by Christ,

1. By working Faith in us.

Eph. 2. 8. By grace ye are saved, *through faith, and that not of your selves, It is the gift of God.*

2. *By uniting us to Christ* by Faith.

Eph. 3. 17. *That Christ may dwell in your hearts by Faith.*

3. The Spirit unites us to Christ, in our effectual calling.

1 *Cor.* 1. 9. God is faithful, *by whom ye were called into the fellowship of his Son Jesus Christ.*

31 Q. **What is Effectual Calling?**

A. **Effectual Calling, is the work of Gods Spirit, whereby, convincing us, of our sin, and misery, enlightning our minds in the knowledg of Christ, and renewing our Wills, he doth perswade, and**

and enable us, to embrace Jesus Christ, freely offered to us in the Gospel.

1. Effectual Calling is the work of Gods Spirit.

2 Tim. 1. 9. *Who hath saved us, and called us, with an holy calling.*

2. *In effectual Calling, the Spirit of God* convinceth us, of sin, and misery.

Act. 2. 37. When they heard this, *they were pricked in their hearts, and said unto* Peter, and the rest of the Apostles, *Men and brethren, what shall we do?*

3. The Spirit of God enlightneth our minds in the knowledg of Christ.

Act. 26. 18. *To open their eyes, and to turn them, from darkness to light, and from the power of Satan unto God.*

4. The Spirit of God renews our wills.

Ezek 36. 26. *I will take away the stony heart, out of your flesh, and I will give you an heart of flesh.*

5. The Spirit of God perswades, and and enables us, to embrace Jesus Christ, freely offered to us in the Gospel.

Joh. 6. 44, 45. *No man can come unto me, except the Father, who hath sent me, draw him.* 45. *Every man, that hath heard, and learned of the Father, cometh unto me.*

32. Q. What benefits do they, that are effectually called, partake of, in this life?

A. They, that are effectually called, do, in this life, partake of Justification, Adoption, Sanctification, and the several benefits, which, in this life, do either accompany, or flow from them.

They, that are effectually called, do, in this life, partake of,

1. Justification.

Rom. 8. 30. *Whom he called, them he also justified*; and whom he justified, them he also glorified.

2. Adoption:

Eph. 1. 5. *Having predestinated us to the adoption of children, by Jesus Christ, unto himself.*

3. Sanctification, and several other *benefits*, which, in *this* life, do either *accompany*, or *flow from* Justification, Adoption, and Sanctification.

1 *Cor.* 1. 30. Of him, ye are in Christ Jesus, *who, of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption.*

33. Q. **What is Justification?**

A. **Justication is an Act of Gods free-grace, wherein he pardoneth all our sins, and accepteth us, as righteous in his sight, only for the Righteousness of Christ, imputed to us, and received by Faith alone.**

1. Justification is an Act of Gods free-grace.

Rom 3 24. *Being justified freely by his grace, through the redemption, that is in Jesus Christ.*

2. *In Justification, God pardoneth* all our sins.

Eph. 1. 7. *In whom, we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.*

3. In Justification, God accepteth us, as Righteous, in his sight.

2 *Cor.* 5. 21. He hath made him sin for us, that knew no sin, *that we might be made the righteousness of God in him.*

4. We are accepted, as Righteous in Gods sight, *only for the Righteonsness of Christ imputed to us.*

Rom. 5. 19. As by one mans disobedi-

ence, many were made sinners; *so by the obedience of one, shall many be made righteous.*

5. The Righteousness of Christ, which is imputed to us by God, for our Justification, *is received by Faith alone.*

Gal. 2. 26. Knowing, *that a man is* not *justified by* the works of the Law, but *by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

34. Q. **What is Adoption?**

A. **Adoption is an Act of Gods Free grace, whereby, we are received into the number, and have right to all the privileges of the Sons of God.**

1. *Adoption* is an Act of Gods Free-grace.

1 *Joh.* 3. 1. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!*

2. *By Adoption, we* are received into the number of the *Sons* of God.

Joh. 1. 12. *As many, as received him, to them gave he power, to become the Sons of God, even to them, that believe on his Name.*

3. By Adoption, we have right to all the *Priviledges* of the Sons of God.

Rom.

Rom. 8. 17. *If children, then heirs, heirs of God, and joint-heirs with Christ.*

35. Q. **What is Sanctification?**

A. **Sanctification is the work of Gods free-grace, whereby, we are renewed in the whole man, after the Image of God, and are enabled, more and more, to die unto sin, and to live unto righteousness.**

1. Sanctification is the work of Gods free-grace.

2 *Thes.* 2. 13. *God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit.*

2. By *Sanctification*, *we are renewed* in the *whole* Man, after the *Image* of God.

Eph. 4. 24. And that ye put on *the new man, which, after God, is created in righteousness, and true holiness.*

3. By Sanctification we are *enabled*, more and more, *to die unto sin, and to live unto righteousness.*

Rom. 8. 1. There is no condemnation, *to them, that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

36. Q. **What are the benefits, which, in this life, do either accompany, or flow from Justification, Adoption, and Sanctification?**

A. The

A. The benefits, which, in this life, do accompany, or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein, unto the end.

Q. *One of the benefits, which, in this life, do either accompany, or flow from Justification, Adoption, and Sanctification, is,*

1. Assurance of Gods Love.

Rom. 5. 5. Hope maketh not ashamed, because *the love of God is shed abroad in our hearts, through the Holy Ghost*, which is given unto us.

2. Peace of *Conscience.*

Rom. 5. 1. *Being justified by Faith, we have peace with God, through our Lord Jesus Christ.*

Phil. 4. 7. *The peace of God*, which passeth all understanding, *shall keep your hearts, and minds, through Christ Jesus.*

3. Joy in the Holy Ghost.

Rom. 5. 2. By whom also we have access, by Faith, into this grace, wherein we stand, *and rejoice in hope of the glory of God.*

4. Increase of Grace.

Prov. 4. 18. *The path of the just, is as the shining*

ſhining light, that ſhineth more, and more, unto the perfect day.

5. Perſeverance in *Grace* unto the end.

1 *Joh.* 5. 13. Theſe things have I written unto *you, that Believe on the Name of the Son of God, that ye may know, that ye have eternal life.*

1 *Pet.* 1. 5. *Who are kept by the power of God, through Faith, unto ſalvation.*

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37 Q. **What benefits do Believers receive from Chriſt at their death?** Tenth Day.

A. **The ſouls of Believers, are, at their death, made perfect in holineſs, and do immediately paſs into Glory, and their bodies, being ſtill united to Chriſt, do reſt in their Graves, till the Reſurrection.**

At their death, Believers,

1. *Souls*, are made perfect in holineſs.

Heb. 12. 23. *To the ſpirits of juſt men, made perfect.*

2. *Souls* do immediately paſs into Glory.

Phil. 1. 23. Having a deſire, *to depart, and to be with Chriſt.*

Luk.

Luk. 23. 43. *To day, ſhalt thou be with me in Paradiſe.*

3. *Bodies*, are ſtill united unto Chriſt.

1 *Theſ.* 4. 14. *Them, which ſleep in Jeſus*, will God bring with him.

4. Bodies do reſt in their Graves.

Iſa. 57. 2. He ſhall enter into peace, *they ſhall reſt in their beds*, each one walking in his uprightneſs.

5. Bodies, do *reſt* in their *Graves*, till the *Reſurrection.*

Job 19. 26. *Though, after my skin, worms deſtroy this body, yet in my fleſh, ſhall I ſee God.*

38 Q. **What benefits do Believers receive from Chriſt at the Reſurrection?**

A. **At the Reſurrection, Believers, being raiſed up in Glory, ſhall be openly acknowledged, and acquitted, in the day of Judgment, and made perfectly bleſſed, in full enjoying of God, to all Eternity.**

At the Reſurrection, Believers ſhall be,

1. Raiſed up in Glory.

1 *Cor.* 15. 43. It is ſowen in diſhonour, *it is raiſed in glory.*

2. Openly *acknowledged*, and *acquitted*, in the day of judgment.

Mat.

Mat. 10.32. *Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven.*

3. Made perfectly blessed, *in full enjoying of God.*

1 *Joh.* 3. 2, When he shall appear, we shall be like him, for *we shall see him, as he is.*

4. Blessed in the enjoying of God, *to all Eternity.*

1 *Thes.* 4. 17. *So shall we ever be with the Lord.*

39 Q. **What is the duty, which God requireth of Man?**

The *duty*, which God *requireth* of man, is *obedience* to his *revealed will.*

Mic. 6. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

40 Q. **What did God at first reveal unto Man, for the Rule of his Obedience?**

The *Rule*, which God *at first* revealed to man, for his *obedience*, was the *Moral Law.*

Rom. 2. 14, 15. *When the Gentiles, which have not the Law, do, by nature, the things contained in the Law, these having not the*

Law, are a Law unto themſelves. 15. *Which ſhew the work of the Law written in their hearts.*

Eleventh Day.

41 Q. **Where is the Moral Law ſummarily comprehended?**

The *Moral* Law, is *ſummarily* comprehended in the *Ten Commandments.*

Deut. 10. 4. *He wrote on the Tables, according to the firſt writing, the Ten Commandments.*

Mat. 19. 17. *If thou wilt enter into life, keep the Commandments.*

42 Q. **What is the ſum of the Ten Commandments?**

The ſum of the Ten Commandments, is, to love,

♄ 1. The *Lord* our God, with *all* our *heart*, with *all* our *ſoul*, with *all* our *ſtrength*, and with *all* our *mind.*

Mat. 22. 37, 38. *Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul and with all thy mind.* 38. *This is the firſt, and great Commandment.*

♄ 2. Our *Neighbour*, as our *ſelves.*

Mat. 22. 39. *And the ſecond is like unto it, Thou ſhalt love thy Neighbour, as thy ſelf.*

self. 40. *On these two Commandments, hang all the Law, and the Prophets.*

43 Q. **What is the Preface to the Ten Commandments?**

The *Preface* to the Ten *Commandments*, is, in these words, *I am the Lord thy God, which have brought thee, out of the Land of Egypt, out of the House of bondage,* Exod. 20. 2.

44 Q. **What doth the Preface to the Ten Commandments teach us?**

A. **The Preface to the Ten Commandments teacheth us, That, because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.**

The Preface to the Ten Commandments teacheth us, that we are bound, to keep all Gods Commandments:

☞ 1. Because, God is the *Lord.*

Deut. 11. 11. *Thou shalt love the Lord; and keep his Commandments alway.*

☞ 2. Because the Lord is *our God.*

Deut. 11. 11. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his Commandments, alway.*

☞ 3. Because the Lord is our *Redeemer.*

Luk. 1. 74, 75. *That we, being delivered*

out of the hands of our enemies, might serve him without fear. 75. *In holineſs, and righteouſneſs, before him, all the days of our lives.*

Twelfth Day.

45 Q. **What is the firſt Commandment?**

The *firſt* Commandment is, *Thou ſhalt have no other Gods before me*, *Exod.* 20. 3.

46 Q. **What is required in the firſt Commandment?**

A. **The firſt Commandment requireth us, to know, and acknowledg God, to be the only true God, and our God, and to worſhip, and glorifie him, accordingly.**

Dor. *God requireth us,*

Dor. 1. To *know* him, to be the *only True God.*

1 *Chron.* 28. 9. And thou Solomon, my Son, *Know thou the God of thy Father.*

Dor. 2. To *acknowledg* him, to be *our God.*

Deut. 26. 17. *Thou haſt avouched the Lord, this day, to be thy God*; and to walk in his ways, and to keep his ſtatutes, and his Commandments, and to hearken to his voice.

3. To

for 3. To *worship, and glorifie* him, *as* the *only true God*, and *our God.*

Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

47 Q. **What is forbidden in the firſt Commandment?**

A. **The firſt Commandment forbiddeth the denying, or not worſhipping, and glorifying the true God, as God, and our God, and the giving that worſhip, and glory, to any other, which is due unto him alone.**

God forbiddeth,

for 1. The *denying* of him, to be the *True* God.

Pſal. 14. 1. *The fool hath ſaid in his heart, there is no God.*

for 2. The *not worſhipping, and glorifying* of him, *as* God.

Rom. 1. 20, 21. *They are without excuſe, becauſe that, when they knew God, they glorified him not, as God.*

for 3. The *not worſhipping* and glorifying of him, *as our God.*

Pſal. 81. 11. My people would not hearken unto my voice, and *Iſrael would none of me.*

for 4. The *giving* that *worſhip*, and glory, *to any other*, which is due to him *alone.*

Rom.

Rom. 1. 15. *Who changed the truth of God into a lye, and worshipped, and served the Creature, more than the Creator, who is blessed for ever.*

48 Q. **What are we especially taught by these words** (Before me) **in the first Commandment?**

These words, *Before me*, in the *first* Commandment, teach us, that *God*, who *seeth* all things, *taketh notice of*, and *is much displeased with*, the sin of *having any other God.*

Psal. 44. 20, 21: *If we have forgotten the name of our God, or stretched out our hands to a strange God.* 21. *Shall not God search out this?*

Thirteenth Day.

49 Q. **Which is the second Commandment?**

The *second* Commandment, is, *Thou shalt not make unto thee, any graven Image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: for I, the Lord thy God, am a Jealous God, visiting the iniquities of the*

the fathers, upon the children, unto the third, and fourth generation of them, that hate me, and shewing mercy to thousands of them, that love me, and keep my Commandments. Exod. 20 4,5,6.

50 Q. **What is required in the second Commandment?**

A. **The second Commandment requireth the receiving, observing, and keeping pure, and entire, all such religious Worship, and Ordinances, as God hath appointed in his Word.**

God requireth,

1. The *receiving* all such *Religious Worship*, and *Ordinances*, as he hath appointed in his Word.

Deut. 32. 46. *Set your hearts unto all the words, which I testifie among you this day, which ye shall command your children to observe, to do all the words of this Law.*

2. The observing all such Religious Worship, and Ordinances, as he hath appointed in his Word.

Mat. 28. 20. *Teaching them, to observe all things, whatsoever I have commanded you.*

3. The keeping pure, and entire, all such Religious Worship, and Ordinances, as he hath appointed in his Word.

Deut. 12. 32. *Whatsoever I command you, observe*

observe to do it, thou shalt not add thereto, nor diminish from it.

51 Q. **What is forbidden in the second Commandment?**

A. **The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his Word.**

God forbiddeth the worshipping of himself,

1. By Images.

Deut. 4. 15, 16. *Take ye good heed unto your selves, for ye saw no manner of similitude, in the day, that the Lord spake unto you in Horeb.* 16. *Lest you corrupt your selves, and make you a graven Image.*

2. By any way, that is not appointed in his Word.

Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things, which he hath not seen, vainly puft up by his fleshly mind.*

52 Q. **What are the Reasons annexed to the second Commandment?**

A. **The Reasons annexed to the second Commandment, are Gods Soveraignty over us, his propriety in us, and the zeal he hath to his own Worship.**

1. Gods

1. Gods *Soveraignty* over us, ſhould move us, to keep the ſecond Commandment.

Pſal. 95. 2, 3. *Let us come before his preſence with thanksgiving, and make a joyful noiſe unto him with Pſalms.* v. 3. *For the Lord is a great God, and a great King above all Gods.*

2. Gods *propriety* in us ſhould move us, to keep the ſecond Commandment.

Pſal. 45. 11. *He is thy Lord, and worſhip thou him.*

3. The *zeal*, which God hath to his own *Worſhip*, ſhould move us to keep the ſecond Commandment.

Exod. 34. 14. *Thou ſhalt worſhip no other God, for the Lord, whoſe name is jealous, is a jealous God.*

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53. **Which is the third Commandment?** Fourteenth Day.

The *third* Commandment is, *Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his name in vain*, Exod. 20 7.

54. **What is required in the Third Commandment?**

A. **The third Commandment requireth**

reth the holy, and reverent use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

God requireth the holy, and reverent use of his

1. Names,

Psal. 29. 2. *Give unto the Lord the glory due to his Name.*

2. Titles, and Attributes.

Rev. 15. 3, 4. Great, and marvellous are thy works, *Lord God Almighty*; just, and true are thy ways, *Thou King of Saints.* 4. *Who shall not fear thee, O Lord, and glorifie thy Name?*

3. Ordinances.

Eccles. 5. 1. *Keep thy foot, when thou goest to the house of God, and be more ready to hear, than to give the Sacrifice of fools.*

4. Word.

Psal. 138. 2. *I will praise thy Name,* for thy loving kindness, and *for thy truth, for thou hast magnified thy word, above all thy name.*

5. Works.

Job 36. 24. *Remember, that thou magnifie his work, which men behold.*

55. Q. **What is forbidden in the third Commandment?**

God forbiddeth all *profaning,* or *abusing* of any thing, whereby he makes himself *known,*

Mal.

Mal. 2. 2. *If ye will not lay it to heart, to give glory to my Name, ſaith the Lord of hoſts, I will even ſend a curſe upon you.*

56. Q. **What is the Reaſon annexed to the third Commandment?**

The *reaſon* annexed to the *third* Commandment is, That *however* the breakers of this Commandment may *eſcape* puniſhment from men, *yet the Lord our God will not ſuffer them to eſcape his righteous judgment.*

Deut. 28. 58, 59. *If thou wilt not obſerve to do all the words of this Law, that thou mayeſt fear this glorious, and fearful Name, the Lord thy God.* 59. *Then the Lord will make thy plagues wonderful.*

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57. Q. **Which is the fourth Commandment?** Fifteenth day

The *fourth* Commandment is, *Remember the Sabbath day, to keep it holy.* 9. *Six days ſhalt thou labour, and do all thy work.* 10. *But the ſeventh day is the Sabbath of the Lord thy God: In it, thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger, that is within thy gates.* 11. *For in ſix days, the Lord made heaven, and earth, the ſea, and all that in them is, and reſted the ſe-*

venth day, wherefore the Lord blessed the Sabbath day, and hallowed it, Exod. 20. 8, 9, 10, 11.

58 Q. **What is required in the fourth Commandment?**

A. **The fourth Commandment requireth the keeping holy to God such set-times, as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself.**

God requireth the keeping holy to himself,

1. Such *set* times, as he hath *appointed* in his Word.

Lev. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

2. Expressly, one whole day in *seven*, to be an holy Sabbath to himself.

Deut. 5. 12. *Keep the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.*

59 Q. **Which day of the seven hath God appointed, to be the weekly Sabbath?**

A. **From the beginning of the World, to the resurrection of Christ, God appointed the seventh day of the week, to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.**

1. From

1. From the *beginning* of the World, to the *Reſurrection* of Chriſt, God appointed the *ſeventh* day of the week, to be the weekly *Sabbath*.

Gen. 2. 3. *God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created, and made.*

2. Ever *ſince* the *Reſurrection of Chriſt*, God appointed the *firſt day* of the week, to be the *weekly* Sabbath, and to *continue* to the end of the world, as the *Chriſtian* Sabbath.

Act. 20. 7. Rev. 1. 10. *Upon the firſt day of the week, when the Diſciples came together, to break bread, Paul preached unto them.*

Rev. 1. 10. I was in the Spirit *upon the Lords day.*

60. Q. **How is the Sabbath to be ſanctified?**

A. **The Sabbath is to be ſanctified by an holy reſting, all that day, even from ſuch worldly employments, and recreations, as are lawful on other days, and ſpending the whole time in the publick, and private exerciſes of Gods worſhip, except ſo much, as is to be taken up in the works of neceſſity, and mercy.**

The Sabbath is to be ſanctified,

1. By an holy *reſting*, all that day, even

from such *worldly employments*, and *recreations*, as are lawful on other days.

Lev. 23. 3. *Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.*

2. By spending the *whole* time, in the *publick* and *private* exercises of Gods *Worship*.

Psal. 92. 1, 2. *A Psalm or Song for the Sabbath-day.* v 1. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most high.* 2. *To shew forth thy loving kindness in the morning, and thy faithfulness every night.*

3. Works of *necessity*, and *mercy* may, and ought to be performed, on the *Sabbath day*.

Mat. 12. 11, 12. *What man shall there be among you, that shall have one sheep, and if it fall into a pit, on the Sabbath day, will not he lay hold on it, and lift it out?* 12. *How much then is a man better than a sheep? wherefore it is lawful to do well, on the Sabbath day.*

Sixteenth Day.

61. Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission, or careless performance of the Duties required, and the pro-

profaning the day by idleneſs, or doing that which is in it ſelf ſinful, or by unneceſſary thoughts, words, or works, about worldly employments, or recreations.

God forbiddeth

1. The *omiſſion*, or *careleſs performance* of the *duties* required on the Sabbath day.

Mal. 1. 13 *Ye ſaid alſo, behold, what a wearineſs it is, and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that, which was torn, and the lame, and the ſick; thus you brought an offering, ſhould I accept this at your hands, ſaith the Lord?*

2. *The profaning the Sabbath day,*

By *idleneſs*, or *doing that*, which is in it ſelf *ſinful.*

Ezek. 23. 38. *They have defiled my Sanctuary, in the ſame day, and have profaned my Sabbaths.*

3. *The profaning the Sabbath day,*

By *unneceſſary* thoughts, words, or works, about *worldly employments*, or *recreations.*

Iſa 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

62. Q. **What are the Reasons annexed to the fourth Commandment?**

A. **The Reasons annexed to the fourth Commandments are Gods allowing us six days of the Week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.**

Gods

1. Allowing us *six days* of the week, *for our own employments*, should move us to keep the fourth Commandment.

Exod. 31. 15, 16. *Six days may work be done, but in the seventh is the Sabbath of rest.*

2. Challenging special *propriety* in the *seventh* day, should move us to keep the fourth Commandment.

Lev. 23. 3. *Ye shall do no work therein, it is the Sabbath of the Lord your God, in all your dwellings.*

3. Own *example* should move us to keep the fourth Commandment.

Exod. 31. 17. *It is a sign between me, and the children of Israel for ever; for in six days the Lord made heaven, and earth, and on the seventh day he rested, and was refreshed.*

4. *Blessing the Sabbath* day, should move us to keep the fourth Commandment.

Gen. 2. 3. *God blessed the Sabbath day, and sanctified it.*

63. Q.

63. Q. **Which is the fifth Commandment?**

The *fifth* Commandment is, *Honour thy father, and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee*, Exod. 20. 12.

64. Q. **What is required in the fifth Commandment?**

God requireth, the preserving the honour, and performing the duties belonging to every one, in their several places, and relations.

1. As Superiors.

Eph. 5. 21, 22. Eph. 6. 1, 5. Rom. 13. 1. *Submitting your selves one to another in the fear of God.* 22. *Wives, submit your selves unto your own Husbands, as unto the Lord.*

Eph 6. 1, 5. *Children, obey your Parents in the Lord.* 5. *Servants, be obedient to them, that are your Masters according to the flesh.*

Rom. 13. 1. *Let every soul be subject to the higher powers.*

2. As Inferiors.

Ephes. 6. 9. *Ye Masters, do the same things unto them, knowing, that your Master also is in Heaven.*

3. As Equals.

Rom. 12. 10 *Be kindly affectioned one to another, with brotherly love, in honour preferring one another.*

65. Q.

Seventeenth Day.

65. Q. What is forbidden in the fifth Commandment.

God forbiddeth the *neglecting* of, or doing any thing *against* the *honour*, and *duty*, which belongeth *to every one*, in their several *places*, and *relations*.

Rom. 13. 7, 8. *Render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.* 8. *Owe no man any thing, but to love one another.*

66. Q. What is the reason annexed to the fifth Commandment?

The *reason* annexed to the *fifth* Commandment, is a promise of *long-life*, and *prosperity*, as far as it shall serve for *Gods glory*, and *their own good*, to all such as keep this Commandment.

Ephes. 6. 2, 3. *Honour thy father, and thy mother, which is the first Commandment with promise.* 3. *That it may be well with thee, and that thou mayest live long on the earth.*

67. Q. Which is the sixth Commandment?

The *sixth* Commandment is, *Thou shalt not kill*, Exod. 20. 13.

68. Q.

68. Q. **What is required in the sixth Commandment?**

A. **The sixth Commandment requireth all lawful endeavours, to preserve our own life, and the life of others.**

God requireth all lawful endeavours, to preserve

1. *Our own life.*

Ephes. 5, 28, 29. So ought men *to love* their wives, even as *their own bodies.* 29. *For no man ever yet hated his own flesh, but nourisheth, and cherisheth it.*

2. The life of *others.*

Psal. 82. 3, 4. Job 29. 13. *Defend the poor, and fatherless.* 4 *Deliver the poor, and needy.*

Job 29. 13. *The blessing of him, that was ready to perish, came upon me.*

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69. Q. **What is forbidden in the sixth Commandment?** Eighteenth Day.

A. **The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto.**

God forbiddeth the taking away of

1. Our own life.

Act. 16. 28, *Paul* cried with a loud voice, say-

saying, *Do thy self no harm.*

2. The life of our neighbour unjustly.

Gen. 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed.*

3. God forbiddeth, whatsoever tendeth to the taking away of our own life, or the life of our neighbour unjustly.

Prov. 24. 11, 12. *If thou forbear, to deliver them, that are drawn unto death, and those, that are ready to be slain.* 12. *If thou sayest, behold, we knew it not, doth not he, that pondereth the heart, consider it?*

70. Q. What is the seventh Commandment?

The *seventh* Commandment is, *Thou shalt not commit Adultery*, Exod. 20. 14.

71. Q. What is required in the seventh Commandment?

***A.* The seventh Commandment requireth the preservation of our own, and our neighbours chastity, in heart, speech, and behaviour.**

God requireth the preservation of

1. Our own *Chastity.*

1 Thes. 4. 4. *Every one of you should know, how to possess his vessel, in sanctification, and honour.*

2. Our *Neighbours* chastity.

Ephes. 5. 11, 12. *Have no fellowship with the*

the unfruitful works of darkneſs, but reprove them rather. 12. *For it is a ſhame, even to ſpeak of thoſe things, which are done of them in ſecret.*

3 *Our own, and our Neighbours chaſtity* in heart.

2 Tim. 2. 22. *Flee youthful luſts,* but follow Righteouſneſs, Faith, Charity.

4. *Our own, and our Neighbours chaſtity* in ſpeech.

Col. 4. 6. *Let your ſpeech be alway with grace, ſeaſoned with ſalt.*

5. *Our own, and our Neighbours chaſtity* in behaviour.

1 Pet. 3. 2. *While they behold your chaſt converſation, coupled with fear.*

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72. Q. **What is forbidden in the ſeventh Commandment?** Nineteenth Day.

A. **The ſeventh Commandment forbiddeth all unchaſt thoughts, words, and actions.**

God forbiddeth all unchaſt

1. Thoughts.

Mat. 5. 28. *Whoſoever looketh on a woman, to luſt after her, hath committed Adultery with her already, in his heart.*

2. Words. Ephef.

Ephes. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.*

3. Actions.

Ephes. 5. 3. *Fornication, and all uncleanness, let it not be once named among you.*

73 Q. **What is the eighth Commandment?**

The *eighth* Commandment is, *Thou shalt not steal*, Exod. 20. 15.

74. Q. **What is required in the eighth Commandment?**

A. **The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward estate, of our selves, and others.**

God requireth the lawful,

1. Procuring the wealth, and outward estate of our selves.

Rom. 12. 17. *Provide things honest in the sight of all men.*

2. Furthering the wealth, and outward estate of our selves.

Prov. 27. 23. *Be thou diligent, to know the state of thy flocks, and look well to thy herds.*

3. *Procuring* the wealth, and outward estate *of others.*

Lev. 25. 35. *If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.*

4. Further-

4. *Furthering* the wealth, and outward eſtate of others.

Phil. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.*

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75. Q. **What is forbidden in the eighth Commandment.** Twentieth Day.

A **The eighth Commandment forbiddeth, whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth, and outward eſtate.**

God forbiddeth, whatſoever

1. *Doth* unjuſtly hinder *our own wealth*, and outward eſtate.

1 Tim. 5. 8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an Infidel.*

2. *May* unjuſtly hinder *our own wealth*, and outward eſtate.

Prov. 28. 19. *He, that followeth after vain perſons, ſhall have poverty enough.*

3. *Doth* unjuſtly hinder *our neighbours wealth*, and outward eſtate.

Prov. 21. 6. *The getting of treaſures by a lying tongue is a vanity toſſed to and fro of them,*

them, that seek death.

4. *May* unjustly hinder *our neighbours wealth*, and outward estate.

Job 20.19,20. *Because he hath oppressed and hath forsaken the poor, because he hath violently taken away an house, which he builded not.* 20. *Surely, he shall not feel quietness in his Belly.*

76. Q. Which is the ninth Commandment?

The *ninth* Commandment is, *Thou shalt not bear false witness against thy neighbour*, Exod. 20. 16.

77. Q. What is required in the Ninth Commandment?

A. The ninth Commandment requireth the maintaining, and promoting of truth, between man and man, and of our own, and our neighbours good name, especially in witness-bearing.

God requireth the maintaining, and promoting

1. Of *Truth*, between man, and man.

Zech. 8 6. *Speak ye every man the truth to his neighbour.*

2. Of our own good Name.

1 Pet. 3. 16. Act. 25. 16. *Having a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed, that falsely accuse your good conversation in Christ.*

Act.

Act. 25. 16. *Paul said, I stand at Cesars judgment seat, to the Jews have I done no wrong.*

3. Of our *neighbours* good name.

3 Joh. 12. *Demetrius hath a good report of all men, and of the truth it self, yea, and we also bear record.*

4. Of truth, especially in *Witness-bearing*:

Prov. 14. 5, 25. *A faithful witness will not lie.* 25. *A true witness delivereth souls.*

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78. Q. **What is forbidden in the ninth Commandment?** Twenty-first Day.

A. **The ninth Commandment forbiddeth, whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name.**

God forbiddeth whatsoever is,

1. Prejudicial to Truth.

Rom. 3. 13. *With their tongues, they have used deceit.*

2. Injurious to our own good name.

Job 27. 5. *God forbid, that I should justifie you, till I die, I will not remove my integrity from me.*

3. Injurious to our *neighbours* good name.

Psal. 15. 3. *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.*

79. Q. **Which is the tenth Commandment?**

The *tenth* Commandment is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing, that is thy neighbours.*

80. Q. **What is required in the tenth Commandment?**

A. **The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit, towards our neighbour, and all that is his.**

God requireth

1. Full *contentment* with our own condition.

Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things, as ye have.*

2 A right and *charitable* frame of spirit, towards our *neighbour*, and all, that is his.

Rom. 12. 15. 1 Cor. 13. 4, 5, 6. *Rejoyce with them, that do rejoyce, and weep with them, that weep.*

1 Cor. 13. 4, 5, 6. *Charity suffereth long, and*

and is kind; charity envieth not; charity vaunteth not it self, is not puffed up. 5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 6. Rejoyceth not in iniquity, but rejoyceth in the truth.

Twenty-second Day.

81. Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying, or grieving at the good of our neighbour, and all inordinate motions, and affections to any thing, that is his.

God forbiddeth.

1. All discontentment with our own estate.

1 Cor. 10. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

2. Envying, or grieving at the good of our neighbour.

Gal. 5. 26. *Let us not be desirous of vain glory, provoking one another, envying one another.*

3. All inordinate motions, and affections,

ous, to any thing, that is our neighbours.

Col. 3. 5. *Mortifie your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

82. Q. **Is any man able perfectly to keep the Commands of God?**

A. **No meer man, since the fall, is able, in this life, perfectly to keep the Commandments of God, but daily doth break them, in thought, word, and deed.**

1. No meer man since the fall is able, in this life perfectly to keep the Commandments of God.

Eccl. 7, 20. *There is not a just man upon earth, that doth good, and sinneth not.*

2. *Every meer man, since the fall, doth in this life break the Commandments of God, in Thought.*

Gen. 8. 21. *The imagination of mans heart is evil from his youth.*

3. *Every meer man since the fall doth daily break the Commandments of God in word.*

Jam. 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.*

4. *Every meer man since the fall, doth break the Commandments of God in deed.*

Jam. 3. 2. *In many things we offend all.*

83. Q. **Are all the transgressions of the Law equally hainous?** Some

Some sins, in *themselves*, and by reason of several *aggravations*, are *more heinous* in the sight of God, than others.

Joh. 19. 11. *He, that delivered me unto thee, hath the greater sin.*

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87 Q. **What doth every sin deserve?** Twenty third Day.

A. **Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come.**

Every sin deserves Gods *wrath* and *curse*, in

1. This life.

Gal. 3. 10. *Cursed is every one, that continueth not in all things, which are written in the book of the Law to do them.*

2. That life, which is to come.

Mat. 25. 41. *Then shall he say unto them, on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil, and his Angels.*

85. Q. **What doth God require of us, that we may escape the wrath and curse due unto us for sin?**

A. **To escape the wrath and curse of God due to us for sin, God requireth of us Faith, in Jesus Christ, repentance**

unto life, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption.

To escape the wrath and curse of God, due to us for sin, God requireth of us

1. Faith in Jesus Christ.

Joh. 3. 16. *God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life.*

2. Repentance unto life.

Act. 20. 21. *Testifying both to the Jews, and also to the Greeks, Repentance towards God, and faith towards our Lord Jesus Christ.*

3. The *diligent* use of all outward *means*, whereby Christ communicateth to us the benefits of Redemption.

Prov. 2. 1, to 6. *My Son, if thou wilt receive my words, and hide my Commandments with thee. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding. 3. Yea, if thou criest after knowledg, and liftest up thy voice for understanding. 4. If thou seekest for her as silver, and searchest for her as for hid treasure. 5. Then shalt thou understand the fear of the Lord, and find the knowledg of God.*

86. Q. **What is Faith in Jesus Christ?**

A. Faith

A. **Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel:**

1. Faith in Jesus Christ is a *saving grace.*

Heb. 10. 39. *We are* not of them, who draw back unto perdition, but *of them, that believe to the saving of the soul.*

2. By Faith we *receive* Jesus Christ.

Joh. 1. 12. *As many, as received him,* to them gave he power to become the Sons of God, *even to them, that believe on his Name.*

3. By Faith, we rest upon Jesus Christ alone for Salvation.

Phil. 3. 9. *And be found in him, not having mine own Righteousness, which is of the Law, but that, which is through the faith of Christ, the Righteousness, which is of God by faith.*

4. By Faith we receive, and rest upon Jesus Christ, *as he is offered* to us in the Gospel.

Isa. 33. 22. *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will save us.*

Twenty-fourth Day.

87. Q. **What is repentance unto life?**

A. **Repentance unto life is a saving grace, whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief, and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.**

Repentance unto life

1. Is a saving grace.

Act. 11. 18. *Then hath God also to the Gentiles granted Repentance unto life.*

2. *Ariseth out of the true*

Sense of Sin.

Act. 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men, and Brethren, what shall we do?*

3. Ariseth out of the true apprehension of the *mercy* of God in Christ.

Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

3. By Repentance unto life, a sinner, doth

doth with grief, and hatred of his sin, turn from it unto God.

Jer. 31. 18, 19. *Turn thou me, and I shall be turned, for thou art the Lord my God:* 19. *Surely after I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.*

4. Repentance unto life is *accompanied* with full *purpose* of, and *endeavour* after *new obedience.*

Psal 119. 59. *I thought on my ways, and turned my feet into thy Testimonies.*

88 Q. **What are the outward means, whereby Christ communicateth to us the benefits of Redemption?**

The outward and ordinary *means*, whereby Christ communicates to us the benefits of Redemption, are his *Ordinances*, especially the *Word*, *Sacraments*, and *Prayer*, all which are made *effectual* to the *Elect* for *Salvation.*

Act. 2. 41, 42. *Then they, that gladly received his word, were baptized.* 42. *And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayers.*

89 Q. **How is the Word made effectual to Salvation?**

A. The

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing, and converting sinners, and of building them up in holiness, and comfort, through Faith, unto Salvation.

The spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of

1. *Convincing* and *converting* sinners.

Psal. 19. 7. *The Law of the Lord is perfect, converting the soul; the Testimony of the Lord is sure, making wise the simple.*

2. Building up Saints in holiness, and comfort.

1 Thes. 1. 6. *Ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost.*

3. Building up Saints, through faith *unto salvation.*

Rom. 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth.*

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90. Q. How is the Word to be read and heard, that it may become effectual to Salvation?

enty- Day.

A. That the Word may become effectual to Salvation, we must attend thereunto

unto, with diligence, preparation, and prayer, receive it with faith, and love, lay it up in our hearts, and practise it in our lives.

That the Word may become effectual to Salvation, we must

1. *Attend* thereunto with diligence.

Prov.8.34. *Blessed is the man, that heareth me, watching daily at my gates, waiting at the posts of doors.*

2. Attend thereunto with Preparation.

1 Pet. 2. 1, 2. *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings. 2. As new-born babes, desire the sincere milk of the Word, that ye may grow thereby.*

3: Attend thereupon with Prayer.

Psal.119.18. *Open thou mine eyes, that I may behold wonderful things out of thy Law.*

4. *Receive it with* Faith.

Heb.4.2. *The word preached did not profit them, not being mixed with faith, in them, that heard it.*

5. Receive it with Love.

2 Thes.2.10. *They received not the love of the truth, that they might be saved.*

6. Lay it up in our hearts.

Psal.119.11. *Thy word have I hid in my heart, that I might not sin against thee.*

7. Practise it in our Lives.

Jam.

Jam. 1.25. *Whoso looketh into the perfect law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

91. Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him, that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them, that by Faith receive them.

The Sacraments become effectual means of Salvation,

1. Not from any *vertue* in them, or in him, that doth administer them.

1 Cor. 3.7. *Neither is he, that planteth, any thing, neither he that watereth*, but God that giveth the increase.

2. Only by the blessing of Christ, and the working of his spirit, in them, that by faith receive them.

1 Pet. 3.21. The like figure whereunto, even *Baptism, doth also now save us*, not the putting away the filth of the flesh, but *the answer of a good Conscience toward God, by the Resurrection of Jesus Christ.*

92. Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance, insti-

instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the New Covenant are represented, sealed, and applied to Believers.

A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new Covenant, are

1. Represented to Believers.

Gen. 17. 10. *This is my Covenant, which ye shall keep between me, and you, and thy seed after thee, every man child among you shall be circumcised.*

2. Seal'd, and applied to Believers.

Rom. 4. 11. *He received the sign of Circumcision, a seal of the Righteousness of Faith, which he had yet being uncircumcised.*

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93. Q. Which are the Sacraments of the New Testament? Twenty-sixth Day

A. The Sacraments of the New Testament, are Baptism, and the Lords Supper.

1. *Baptism* is a Sacrament of the New Testament.

Mar. 16. 16. *He, that believeth, and is Baptized, shall be saved.*

2. The *Lords Supper* is a Sacrament of the New Testament. 1 Cor.

1 Cor. 11. 23. *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night, in which he was betrayed took bread.*

94. Q. **What is Baptism?**

A. **Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie, and seal, our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.**

Baptism

1. Is a Sacrament, wherein is the *washing* with water, in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

Mat. 28. 19. Go ye, and teach all Nations, *baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost.*

2. Doth signifie, and seal our *ingrafting* into Christ, and partaking of the benefits of the Covenant of grace.

Rom. 6. 3. Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death?

3. Doth signifie, and seal our engagement, to be the Lords.

Rom. 6. 4. *We are buried with him by Baptism into death, that like as Christ was*

raised

raiſed from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

95. Q. **To whom is Baptiſm to be adminiſtred?**

A. **Baptiſm is not to be adminiſtred to any, that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him; but the Infants of ſuch, as are members of the viſible Church, are to be baptized.**

1. Baptiſm is not to be adminiſtred to any, that are *out of the viſible Church*, till they *profeſs* their *faith* in Chriſt, and *obedience* to him.

Act. 2. 41. *Then they, that gladly received his word, were baptized.*

2. The infants of ſuch as are members of the viſible Church, are to be baptized.

Gen. 17. 7, 10. Act. 2. 38, 39. *I will eſtabliſh my Covenant between me, and thee, and thy ſeed after thee, in their generations, for an Everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* 10. *This is my Covenant, which ye ſhall keep between me, and you, and thy ſeed after thee, every Manchild among you ſhall be circumciſed.*

Act. 2. 38, 39. Peter ſaid unto them, *Repent, and be baptized every one of you, in the*

name

name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Ghost. 39. For *the promise is to you, and to your children, and to all that are a far off, even as many as the Lord our God shall call.*

Twenty-seventh Day.

96. Q. **What is the Lords Supper?**

A. **The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth, and the worthy Receivers are, not after a corporal, and carnal manner, but by faith, made partakers of his body, and blood, with all his benefits, to their spiritual nourishment, and growth in grace.**

1. The *Lords Supper* is a Sacrament, wherein, by *giving*, and *receiving bread*, and *wine*, according to Christs appointment, his *death* is *shewed* forth.

Luk. 22. 19, 20. *He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me.* 20. *Likewise also the Cup after Supper, saying, this cup is the New Testament in my blood, which is shed for you.*

2. The

2. The worthy receivers of the Lords Supper, are not after a *corporal*, and *carnal* manner, but by *faith*, made *partakers* of Christs *body*, and *blood*, with *all* his *benefits*, to their spiritual *nourishment*, and *growth* in grace.

1 Cor. 10. 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the Communion of the body of Christ?*

97 Q. **What is required in the worthy receiving of the Lords Supper?**

A. **It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their knowledg, to discern the Lords Body, of their faith to feed upon him, of their repentance, love, and new obedience: lest coming unworthily, they eat, and drink judgment to themselves.**

It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their

1. Knowledg, to discern the Lords body.

1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.* 29. For he, that eateth, and drinketh *unworthily*, eateth, and drinketh

damnation to himself, *not discerning the Lords body.*

2. Faith, to feed upon him.

2 Cor. 13. 5. *Examine your selves, whether ye be in the faith.*

3. Repentance.

1 Cor. 11. 31. *If we would judg our selves, we should not be judged.*

4. Love.

1 Cor. 11. 18, 20. When you come together in the Church, *I hear there be divisions among you.* 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.*

5. New obedience.

1 Cor. 5. 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity, and truth.*

6. They, that come unworthily to the Lords Supper, eat, and drink judgment to themselves.

1 Cor. 11. 27, 29. *Whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body, and Blood of the Lord,* 29. *He, that eateth, and drinketh unworthily, eateth, and drinketh damnation to himself.*

98. Q. **What is Prayer?**

A. **Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.**

Prayer.

1. Is an *offering* up of our *desires* to God.

Psal. 62. 8. Trust in him at all times, ye people, *pour out your hearts before him*, God is a refuge for us.

2. Is to be made, for things *agreeable* to Gods *will.*

Rom. 8. 27. He, that searcheth the heart, knoweth the mind of the spirit, because *he maketh intercession for the Saints, according to the will of God.*

3. Is to be made in the *name* of Christ.

Joh. 16. 23. Whatsoever ye shall *ask the Father in my Name*, he will give it you.

4. Is to be made with *confession* of our *sins.*

Dan. 9. 4. *I prayed unto the Lord my God, and made my confession.*

5. Is to be made, with a *thankful acknowledgment* of Gods *mercies.*

Phil. 4. 6. Be careful for nothing, but

in every thing, by prayer, and supplication, with thanksgiving, let your requests be made known to God.

Twenty-eighth Day.

99. Q. What Rule hath God given us, for our Direction in Prayer?

A. The whole word of God is of use to direct us in Prayer; but the special Rule of Direction, is that Form of Prayer, which Christ taught his Disciples, commonly called the Lords Prayer.

1. The *whole word* of God is of use to *direct* us in Prayer.

1 *Joh.* 5. 14. This is the confidence, that we have in him, that, *if we ask any thing according to his will, he heareth us.*

2. The *especial* Rule of our *direction* in *Prayer*, is that *form* of Prayer, which Christ taught his Disciples, commonly called the *Lords Prayer*.

Mat. 6. 9. *After this manner therefore pray ye, Our Father, which art in Heaven, hallowed be thy Name, &c.*

100. Q. What doth the Preface of the Lords Prayer teach us?

A. The

A. The Preface of the Lords Prayer, which is, Our Father, which art in Heaven; teacheth us, to draw near to God, with all holy reverence, and confidence, as children to a Father, able, and ready to help us; and that we should pray with, and for others.

1. The *Preface* of the *Lords* Prayer is, *Our Father, which art in Heaven*, Mat. 6. 9.

2. *In prayer, we are to draw near to God*, with all holy *reverence.*

Isa. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.*

3. In *Prayer*, we are to draw near to God, with all holy *confidence.*

Rom. 8. 15. Ye have not received the spirit of bondage, again to fear, but *ye have received the spirit of adoption, whereby we cry, Abba Father.*

4. In *Prayer*, we are to draw near to God, as *Children* to a *Father*, able, and ready, to help us.

Luk. 11. 13. *If ye, being evil, know how to give good gifts to your Children, how much more shall your heavenly Father give the Holy Spirit to them, that ask him?*

5. We are to pray with, and for others.

Ephes. 6. 18. *Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints.*

101. Q. **What do we pray for in the first Petition?**

A. **In the first Petition, which is,** Hallowed be thy Name; **We pray, that God would enable us, and others, to glorifie him, in all that, whereby he makes himself known, and that he would dispose all things to his own glory.**

1. The *first* Petition is, *Hallowed be thy Name*, Mat. 6. 9.

2. *We are to pray, that God would* enable us, and others, to *glorifie* him, in all that, whereby he makes himself *known.*

Psal. 67. 1, 2, 3. *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon Earth, thy saving health among all Nations.* 3. *Let the people praise thee, O God, let all the people praise thee.*

3. We are to pray, that God would dispose all things, to his own glory.

Rom. 11 36. Of him, and through him, *and to him are all things, to whom be glory for ever. Amen.*

102. Q.

Twenty-ninth Day.

102. Q. What do we pray for in the second Petition?

A. In the second Petition, which is, Thy Kingdom come; We pray, that Satans Kingdom may be destroyed, that the Kingdom of Grace may be advanced, our selves, and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

1. The second Petition is, *Thy Kingdom come*, Mat. 6. 10.

2. *We are to pray, that Satans* Kingdom may be *destroyed.*

Psal. 68. 1. *Let God arise, and let his Enemies be scattered, let them also, that hate him, flee before him.*

3. We are to pray, that the Kingdom of *Grace* may be *advanced.*

Psal. 51. 18. *Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

4. We are to pray, that *our selves*, and *others*, may be *brought into* the Kingdom of *Grace*, and *kept* in it.

2 Thes. 3. 4. Rom. 10. 1. *Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.*

Rom. 10. 1. *My hearts desire, and prayer to*

God for Israel is, that they might be saved.

5. We are to pray, that the Kingdom of *Glory* may be *hastened.*

Rev. 22. 20. *Surely, I come quickly. Amen. Even so come Lord Jesus.*

103 Q. **What do we pray for in the third Petition?**

A. **In the third Petition, which is, Thy will be done on Earth, as it is in Heaven; We pray, that God, by his grace, would make us able, and willing, to know obey, and submit to his will, in all things as the Angels do in Heaven.**

1. The *third* Petition is, *Thy will be done on earth, as it is in Heaven*, Mat. 6. 10.

2. We are to pray, that *God*, by his *grace*, would make us *able*, and *willing*, to *know*, and *obey* his *will*, in *all* things.

Psal. 119. 34, 35, 36. *Give me understanding, and I shall keep thy law, yea I shall observe it, with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Testimonies.*

3. We are to pray, that God by his grace, would make us *able*, and *willing*, to submit to his will in all things.

Act. 21. 14. When he would not be perſwaded, *we ceaſed, ſaying, the will of the Lord be done.*

4. We are to pray, that God, by his grace, would make us able, and willing, to know, obey, and ſubmit to his will in all things, as the *Angels* do in Heaven.

Pſal. 103. 20, 22. *Bleſs the Lord, ye his Angels, that do his Commandments, hearkning to the voice of his word.* 22. *Bleſs the Lord, all his works, in all places of his Dominions. Bleſs the Lord, O my ſoul.*

104. Q. **What do we pray for in the fourth Petition?**

A. **In the fourth Petition, which is, Give us this day our daily Bread; we pray that, of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.**

1. The *fourth* Petition is, *Give us this day, our daily bread,* Mat. 6 11.

2. *We are to pray, that, of Gods free gift, we may* receive a *competent* portion of the *good things* of *this* life.

Prov. 30. 8. Remove far from me vanity and lies, *give me neither poverty, nor riches, feed me with food convenient for me.*

3. We

3. We are to pray, that, of Gods free gift, we may enjoy his *blessing* with the *good things* of this life.

Psal. 90. 17. *Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it.*

Thirtieth Day.

105. Q. **What do we pray for in the fifth Petition?**

A. **In the fifth Petition, which is,** And forgive us our debts, as we forgive our debtors, **We pray, that God, for Christs sake would freely pardon all our sins, which we are the rather encouraged to ask, because, by his grace, we are enabled, from the heart, to forgive others.**

1. The *fifth* Petition is, *And forgive us our debts, as we forgive our debtors,* Mat. 6. 12.

2. We are to pray, that God, for Christs sake, would freely pardon all our sins.

Psal. 51. 1. Dan. 9. 17, 19. *Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies,*

mercies, blot out my Tranſgreſſions.

Dan. 9. 17. 19. *Cauſe thy face to ſhine, for the Lords ſake.* 19. *O Lord, hear, O Lord, forgive, for thine own ſake.*

3. We are the rather *encouraged*, to aſk of God the *free pardon* of all our ſins, becauſe, by his *grace*, we are enabled, from the *heart*, to *forgive others*,

Mat. 6. 14. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.*

106. Q. **What do we pray for in the ſixth Petition?**

A. **In the ſixth Petition, which is,** And lead us not into temptation, but deliver us from evil; **We pray, that God would either keep us from being tempted to ſin, or ſupport, and deliver us, when we are tempted.**

1. The *ſixth* Petition is, *And lead us not into temptation, but deliver us from evil*, Mat. 6. 13.

2. *We are to pray, that God would keep* us, from being *tempted* to ſin.

Mat. 26. 41. Pſal. 19. 13. *Watch, and pray, that ye enter not into temptation.*

Pſal. 19. 13. *Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me.*

3. We

3. We are to pray that God would *support*, and *deliver* us, *when* we are *tempted*.

Psal. 51. 10, 12 *Create in me a clean heart, O God, renew a right spirit within me.* 12. *Restore unto me the joy of thy Salvation, and uphold me with thy free spirit.*

107. Q. **What doth the Conclusion of the Lords prayer teach us?**

A. **The Conclusion of the Lords Prayer; which is,** For thine is the Kingdom, and the power, and the glory, for ever, *Amen.* **teacheth us, to take our encouragement in prayer, from God only, and in our prayers, to praise him, ascribing Kingdom, Power, and Glory to him; and in testimony of our desire, and assurance to be heard, we say,** Amen.

1. The *Conclusion* of the *Lords* Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever,* Amen. Mat. 6. 13.

2. We are to take our *encouragement* in Prayer, from *God only.*

Dan. 9. 18, 19. *We do not present our Supplications before thee, for our righteousnesses, but for thy great mercies.* 19. *O Lord, hearken,*

hearken, and do, defer not, for thine own ſake, O my God.

3. We are, in our Prayers, to *praiſe* God, by aſcribing *Kingdom*, *Power*, and *Glory*, to him.

1 Chron. 29. 11, 13. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the Majeſty; for all, that is in the Heaven, and in the Earth, is thine.* 13. *Now therefore, O God, we thank thee, and praiſe thy glorious Name.*

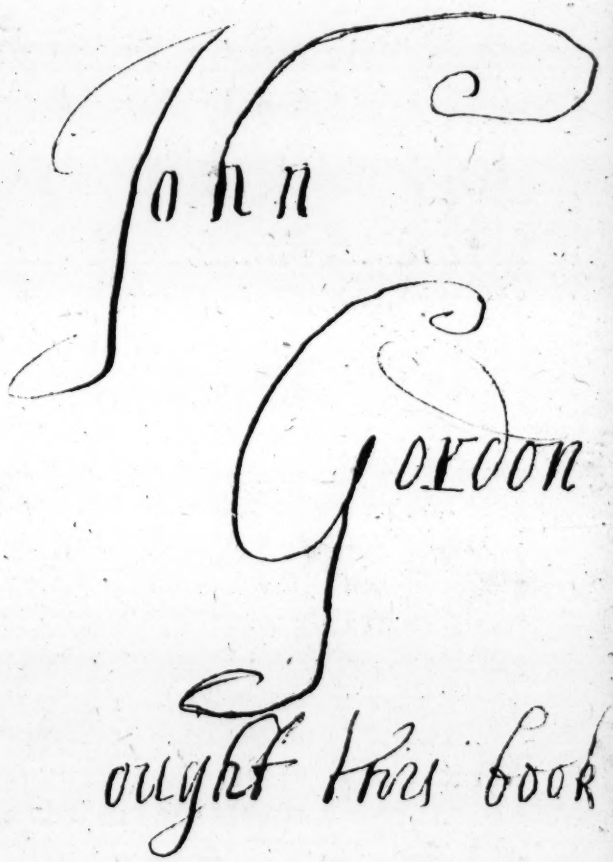
4. In teſtimony of our *deſire*, and *aſſurance*, to be *heard* in prayer, we ſay, *Amen.*

Rev. 22. 20. *Amen. Even ſo come, Lord Jeſus.*

FINIS.

I John Gordon ought this
Book in the ye year 1673

John
Gordon
ought this book



AN

ABRIDGMENT

Of the late

Reverend Assemblies

SHORTER

CHATECHISM:

Fitted for the use of the *weakest* Capacities and *Memories.*

Question I.

What is God?

Answ. *God the* (a) *Father, Son, and Holy Ghost* is a (*b*) Spirit, (*c*) Almighty, of perfect (*d*) goodness, holiness, (*e*) mercy, and (*f*) justice.

a *Mat.* 28. 19. Go ye therefore and teach all Nations baptizing them in the name *of the Father, and of the Son, and of the Holy Ghost*

1 *John* 5. 7. For there are *three* that bear record in heaven, *the Father, the Word, and the Holy Ghost*; and these *three* are *one.*

b *Joh.* 4. 24. *God is a Spirit*, and they that worship him must worship him in spirit and truth.

c *Rev.* 4. 8. And the four beasts rest not day and night, saying, *Holy, holy, holy, Lord God Almighty.*

d *Mat.* 19. 17. Jesus said, *There is none good but One, that is God.*

e *Exod.* 34. 6. The Lord proclaimed, The Lord, *the Lord God, merciful, and gracious,* long suffering, *Ver.* 7. Keeping *mercy* for thousands; *forgiving* iniquity, transgression, and sin.

f *Exod.* 34. 7. The Lord, that *will by no means clear the guilty visiting the iniquity* of the fathers upon the Children.

Q. 12. *In what estate did God create or make man?*

Ans. *God created man after* his own (g) Image, in (h) knowledge, (i) righteousness and holiness, entering into a (k) Covenant of life with him, upon condition of perfect obedience.

g *Gen.* 1. 27. So God created man *in his own Image*, in the *Image of God* created he *him*, Male and Female created he them.

h *Col.* 3. 10. And have put on the new man, which is renewed in *knowledge*, after the *image of him* that created him.

i *Ephes.* 4. 24. And that ye put on the *new man*, which *after God* is created in *righteousness and true holiness.*

k *Gen.* 2. 16, 17. The Lord God *commanded* the man, saying, of *every tree* of the Garden thou

mayst

mayst *freely eat. Ver.* 17. But of the *tree of knowledge of good and evil*, thou shalt *not* eat *of it*, for in the day that thou *eatest thereof*, *thou shalt surely die.*

Gal. 3. 12. The *Law* is not of faith, but *the Man that doth them shall live in them.*

Quest. 3. *Did Man continue in that estate wherein he was created?*

Answ. *Man fell* (l) *from that estate by sin*, and so brought himself, and all mankind under the (m) wrath, and (n) curse of God.

l *Gen.* 3. 6. When the *Woman* saw, that the *tree* was good for food, *she* took of *the fruit thereof*, and did eat, and gave also unto her *husband* with her, and *he did eat.*

m *Ephes.* 2. 3. Among whom also *we all* had our conversation in time past, in the lusts of our flesh, and were *by nature the children of wrath*, even *as others.*

n *Gal.* 3. 10. For *as many* as are of the *works* of the Law are *under the curse*: For it is written, *Cursed* is every one that *continueth not in all things* which are written in the Book of the *Law* to *do* them.

Quest. 4. *What is sin?*

Answ. *Sin* is the (o) transgression of the Law of God.

o 1 *John* 3. 4. Whosoever *committeth sin, transgresseth* also the *Law*: for *sin is the transgression of the Law.*

Queſt. 5. *By what means may man eſcape the wrath and curſe of God?*

Anſw. *Man may eſcape the wrath and curſe of God by* (*p*) *Jeſus Chriſt*, the only (*q*) begotten Son of God, who became (*r*) man, being (*ſ*) conceived by the Holy Ghoſt, and born of the (*t*) Virgin *Mary*.

(*p*) *Acts* 4.12. *Neither is there ſalvation in any other, for there is none other name* under Heaven given among men, *whereby we muſt be ſaved.*

(*q*) *John* 3. 16. God gave *his only begotten Son*, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.

John 1. 14. *The word was made fleſh*, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father.

(*r*) *Luke* 1. 35. The Angel ſaid unto her, *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over-ſhadow thee*; therefore alſo that holy thing, which ſhall be *born* of thee, ſhall be called the *Son of God.*

(*ſ*) *Mat.* 1. 25. Joſeph *knew her not, till ſhe had brought forth her firſt-born Son*, and he called his name *Jeſus.*

Queſt. *What hath Jeſus Chriſt done for man?*

Anſw. *Jeſus Chriſt* underwent the (*u*) wrath & (*w*) curſe of God for man, being (*x*) crucified, (*y*) dead and (*y*) buried, He (*y*) aroſe again, (*z*) aſcended into Heaven, and ſitteth at the right

(z) right hand of God the Father.

u *Isa.* 53. 5. He was wounded for our transgressions, He was *bruised* for *our* iniquities; the *chastisement* of *our* peace was upon *him*, and with his stripes we are healed.

w *Gal.* 3. 13. *Christ* hath *redeemed* us from the *curse* of the Law, being made a *curse* for us; for it is written, *cursed* is every one that hangeth on a Tree.

x *Mat.* 27. 35. And *they crucified him*, and parted his Garments, casting lots.

y *1 Cor.* 15. 3, 4. Christ *dyed* for our sins according to the Scriptures, *v.* 4. And *was buried*, and *rose again the third day*, according to the Scriptures.

z *Mark* 16. 19. So then, after the *Lord* had spoken unto them, *he* was *received up into Heaven, and sate on the right hand of God.*

Quest. 7. *How came we to be partakers of what Jesus Christ hath done for man?*

Answ. *We come to be partakers of what Jesus Christ hath done for man* by the (*a*) Holy Ghost.

a *Tit.* 3. 5, 6. According to his mercy he *saved* us by the washing of Regeneration & *renewing of the Holy Ghost*, v. 6. *Which he shed on us abundantly*; through Jesus Christ our Saviour.

Quest. 8. *After what manner doth the Holy Ghost make us partakers of what Christ hath done?*

Answ. *The Holy Ghost makes us partakers of*

what Christ hath done, by working in us (*b*) faith in Christ, and (*c*) repentance unto life.

b 1 *Cor.* 12. 3. *No man can say, that Jesus is the Lord but by the Holy Ghost.*

c *Rom.* 8. 13. If ye *by the spirit do mortifie the deeds of the body*, ye shall live.

Quest. 9. *What is faith in Christ?*

Answ. *Faith in Christ*, is a firm (*d*) believing that Christ is the only Lord and Saviour, and an hearty (*e*) acceptance of him accordingly.

d *Rom.* 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and *shalt believe in thine heart* that God hath raised *him* from the dead, thou *shalt be saved.*

e *John* 1. 12. As many as *received* him, to them gave he power to become the Sons of God, *even to them that believe in his name.*

Quest. 10. *What is Repentance unto life?*

Answ. *Repentance unto life is* an hearty (*f*) sorrow for, and turning (*g*) from all sins unto God, with a full purpose of, and (*h*) endeavour after new obedience.

f *Joel.* 2. 12. Therefore also now saith the Lord, *Turn* ye even to *me* with *all* your *heart*, & with *fasting*, and with *weeping*, & with *mourning*

g *Isa.* 1. 16, 17. Wash ye, *make you clean, put* away the *evil* of your doings before mine eyes *cease to do evil*, v. 17. *Learn to do well*, seek *judgement*, *relieve* the oppressed, *judge* the Fatherless *plead* for the widdow.

Queſt. 11. *What is the rule of obedience?*

Anſw. *The Rule of obedience is* the (*h*) Moral Law contained in the Ten Commandments.

h *Deut.* 10. 4, 13. He wrote on the *Tables* according to the *firſt* writing, *the ten commandements*, which the *Lord ſpake* unto you in the Mount out of the midſt of the fire, in the day of the *aſſembly*, & the Lord gave them unto me.—Ver. 13. *To keepe the Commandments of the Lord*, and his ſtatutes, which I *Command* thee this day for thy good.

Queſt. 12. *Rehearſe the ten commandments?*

Anſw. *God ſpeak all theſe words*, ſaying, *I am the Lord thy God*, &c. *Exod.* 20. 1, to 18.

Queſt. 13. *What is the ſum of the ten commandments?*

Anſw. *The ſum of the Ten Commandments, is*, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbours as our ſelves, *Luke* 10. 27. *Mark* 12. 30, 31.

Queſt. 14. *How doth the Holy Ghoſt work in us Faith in Chriſt, and repentance unto life?*

Anſw. *The Holy Ghoſt doth work in us Faith in Chriſt, and repentance unto life* ordinarily, by the (*i*) preaching & hearing (*k*) of the word of God.

Pſal. 19. 7. The *Law* of the Lord is perfect, *converting* the ſoul; the *Teſtimony* of the Lord is ſure, making wiſe the ſimple.

k *Rom.*

k *Rom.* 10. 17. *Faith* cometh by *hearing*, and *hearing* by the Word of God.

Queſt. 15. *How are Faith and Repentance ſtrengthened?*

Anſw. *Faith and Repentance are ſtrengthened* by the (*l*) ſame Word of God, by the (*m*) Sacraments, and (*n*) by Prayer.

l *Acts* 20. 32. I commend you to God and *the word of his Grace*, which is *able to build you up*, and to give you an *inheritance* among them which are *ſanctified*.

m *Rom.* 6. 4. We are *buried* with him by *Baptiſme* into *death*, that like as *Chriſt* was *raiſed* from the dead by the Glory of the Father, even ſo we alſo ſhould *walk in newneſs of life*.

1 *Cor.* 11. 24. When he had given thanks, he *brake it*, and ſaid, *Take, eat, this is my body which is broken for you*, this do in *remembrance of me*.

n *Luke* 11. 13. If *ye* being *evil* know how to *give good gifts* unto your *children*, *how much more* ſhall your heavenly Father *give the holy Spirit* to them that ask him?

Queſt. 16. *What is the word of God?*

Anſw. *The word of God* is the (*o*) Scriptures of (*p*) the Old, and New Teſtament.

o 2 *Tim* 3. 16. *All Scripture is given by inſpiration of God*, and is profitable, &c.

p *Epheſ.* 2 20. And are *built* upon the *foundation of the Apoſtles and Prophets*, Jeſus Chriſt him-

himſelf being the chief Corner-ſtone.

Queſt. 17. *What is a Sacrament?*

Anſw. *A Sacrament* is an (*q*) outward ſign and ſeal of the New Covenant.

q *Rom.* 4. 11. He received the *ſign of Circumciſion, a ſeal of the Righteouſneſs of faith*, which he had yet being uncircumciſed.

Queſt. 18. *What is the new Covenant?*

Anſw. *The new Covenant is* that wherein God freely offereth unto ſinners (*r*) life, and (*ſ*) ſalvation by Chriſt, requiring of them (*t*) faith in him that they may be ſaved.

r 1 *John* 5. 11. This is the *record* that *God hath given to us eternal life*, and *this life is in his Son.*

ſ *Acts* 3. 25, 26. Yea are the Children *of the Promiſe* and of the *Covenant* which God made with our Fathers, ſaying unto *Abraham*, and *in thy ſeed ſhall all the Kindreds of the Earth be bleſſed*, v. 26. Unto you firſt God having raiſed up his Son *Jeſus*, ſent him to *bleſs you*, in turning away every one of you from his *iniquities.*

Rom. 11. 26, 27. And ſo *all Iſrael ſhall be ſaved* as it is written, There ſhall come out of *Sion the deliverer*, and ſhall *turn away ungodlineſs from Jacob* ver. 27. — For this is *my Covenant* unto them, when I ſhall *take away their ſins.*

t 1 *John* 3. 16. God ſo loved the World, that he gave his only begotten Son, that *whoſoever believeth on him*, ſhould not periſh, but *have everlaſting life.*

Queſt.

Queſt. 19. *Which are the Sacraments, that ſignifie and ſeal the new Covenant?*

Anſw. *The Sacraments, that ſignifie and ſeal the New Covenant, are* (*v*) Baptiſme, and the (*w*) Lords Supper.

v *Mat.* 28. 19. Go ye therefore, and teach all Nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

w *Mat.* 26.26,27,28. And as they were eating, *Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my body*, ver. 27. *And he took the Cup, and gave thanks, and gave it them, ſaying, drink ye all of it*, ver. 28. *For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.*

Queſt. 20. *What is Baptiſme?*

Anſw. *Baptiſme* is the (*x*) waſhing with water in the name of the Father, and of the ſon, and of the Holy Ghoſt.

x *Mat.* 28. 19. See before *Queſt.* 19. *u.*

Queſt. 21. *What doth baptiſme ſignifie and ſeal unto us?*

Anſw. *Baptiſme doth ſignifie and ſeal unto us* the (*y*) waſhing away of our ſins by the (*z*) blood of Chriſt.

y *Acts* 22. 16. Ariſe and *be baptized, and waſh away thy ſins*, calling on the name of the *Lord.*

z *Rev.* 1. 5. Unto him that loved us and *waſhed us from our ſins in his own blood.*

Queſt.

Queſt. 22. *To whom is Baptiſme to be adminiſtred?*

Anſw. *Baptiſme is to be adminiſtred* (only) to (*a*) believers and their (*b*) ſeed.

a Acts 8. 37, 38. *Philip* ſaid, if thou *believeſt with all thy heart, thou mayeſt*: And he anſwered and ſaid, *I believe that Jeſus Chriſt is the Son of God*, v. 38. *And he baptiſed him.*

b Acts 2. 39. The *Promiſe* is unto you, and *to your Children*, and to all that are afar off, even as many as the Lord our God ſhall call.

1 *Cor.* 7. 14. The unbelieving husband is *ſanctified by his wife*, and the unbelieving wife is *ſanctified by the husband*; elſe were your *children* unclean, *but now they are holy.*

Queſt. 23. *What is the Lord's Supper?*

Anſw. *The Lord's Supper* is the (*c*) giving and receiving of Bread & Wine according to Chriſt's appointment, in Remembrance of his death.

c 1 *Cor.* 11. 23, 24, 25. I have *received* of the *Lord*, that which alſo *I delivered* unto you, that the *Lord Jeſus the ſame night in which he was betrayed took Bread*, v. 24. *And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you, this do in remembrance of me*, v. 25. *After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, this Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me.*

Queſt.

Quest. 24. *What doth the Lords Supper signifie and seal unto us?*

An. *The Lords Supper signifieth and sealeth* unto the worthy receivers the (*d*) feeding & nouriſhing their ſouls, by the body & blood of Chriſt.

d *Mat.* 26. 26. See before *Queſt.* 19. *w.*

Queſt. 25. *Who are the worthy Receivers of the Lords Supper?*

Anſw. *They are worthy Receivers of the Lords Supper*, that examine themſelves of their (*e*) Knowledge, (*f*) Faith, (*g*) Repentance, (*h*) Love, and (*i*) new Obedience.

e 1 *Cor.* 11. 28, 29. Let a man *examine himſelf*, and *ſo* let him eat of that Bread, and drink of that Cup *v.* 29. For he that eateth and drinketh *unworthily*, eateth and drinketh *damnation* to himſelf, *not diſcerning the Lords Body*.

f 2 *Cor.* 13. 5. *Examine your ſelves whether ye be in the Faith, prove your own ſelves. Know ye not* your ſelves, how that *Jeſus Chriſt is in you*, except ye be Reprobates?

g 1 *Cor.* 11. 31. If we would *judge our ſelves* we ſhould not be judged.

h *Cor.* 10. 16, 17. The *Cup* of bleſſing, which we bleſs, is it not the *Communion* of the *blood* of Chriſt? The *Bread* which we brake, is it not the *Communion* of the *bodie* of Chriſt? *v.* 27. For *we* being many are *one bread and one body*, for we are *all partakers* of that *one bread*.

i *Lam.*

i *Lam.* 3. 40. Let us *ſearch* and *try* our wayes, and *turn again unto the Lord.*

Queſt. 26. *What if perſons neglect ſelf-examination, before they receive the Lords Supper?*

Anſw. *Thoſe that neglect ſelf-examination, before they receive the Lords Supper,* are in danger to (*k*) eat and drink judgment to themſelves, being (*l*) guilty of the body and bloud of our Lord.

k 1 *Cor.* 11. 29. See before *Queſt.* 25. *e.*

l 1 *Cor* 11. 27 *Whoſoever* ſhall *eat this* bread, and *drink this* Cup of the Lord *unworthily,* ſhall be *guilty of the body and bloud of the Lord.*

Queſt 27. *What is Prayer?*

Anſw. *Prayer is* the offering up of our (*m*) deſires to God, in the (*n*) name of Chriſt, with (*o*) confeſſion of our ſins and (*p*) thankſgiving.

m *Phil.* 4. 6. Be careful for nothing, but in every thing *by prayer,* and *ſupplication,* with *thankſgiving,* let *your requeſts be made known unto God.*

n *John* 16. 23. Verily, verily, I ſay unto you, *whatſoever ye ſhall ask the Father in my name,* he will give it you.

o *Dan.* 9. 4. *I Prayed* unto the Lord my God, and *made my confeſſion,* and ſaid, O Lord, *&c.*

p *Phil* 4. 6. See before, *Queſt.* 27. *m.*

Queſt. 28. *What Rule hath God given for our direction in Prayer?*

An. The whole (*q*) word of God, is of uſe to direct us in prayer, but *eſpecially* the Lords Prayer.

q 1 *John*

q 1 *John* 5. 14. This is the confidence that we have in him, that if *we ask any thing according to his will*, he heareth us.

Queſt. 29. *Rehearſe the Lord's Prayer?*

Anſw. *Our Father, which art in Heaven, hallowed be thy name. Thy Kingdome come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the power and the Glory, for ever, and ever. Amen.* Mat. 6. 9, 10, &c. *Luke* 11. 1, 3, 4.

Queſt. 30. *What benefits have we in Chriſt upon our Faith and Repentance in this life?*

Anſw. *We have in Chriſt upon our Faith and Repentance in this life* (r) pardon of ſin, (ſ) power to become the Sons of God, and a (t) renewing of the Image of God in us.

r *Ro.* 8. 30. Whom he did predeſtinate, them he alſo call'd; & *whom he called, them he alſo juſtified.*

ſ *John* 1. 12. As many as *received* him, *to them gave he power to become the Sons of God*, even to them that *believe* on his name.

t *Col.* 3. 9, 10. *Ye have put off the Old man with his deeds.* ver. 10. *And have put on the new man, which is renewed in Knowledge after the image of him that created him.*

Queſt. 31. *What benefits have we in Chriſt at death?*

Anſw.

Anſw. *At death*, our (*u*) ſouls ſhall immediately paſs into glory.

u *Luke* 23. 43. *Jeſus* ſaid unto him, *verily I* ſay unto thee, *to day thou ſhalt be with me in Paradiſe.*

Queſt. 32. *What benefits have we in Chriſt at the Reſurrection?*

Anſw. *At the Reſurrection*, our (w) bodies alſo being raiſed up in glory, we ſhall be (*x*) acquitted by Chriſt in judgement, and made perfectly (*y*) bleſſed in the full enjoyment of God (*z*) for ever.

w 1 *Cor.* 15. 43. It is ſown in *diſhonour*, it is *raiſed in glory*. It is ſown in *weakneſs*, it is *raiſed in power.*

x *Mat.* 25. 33, 34. And he ſhall *ſet the ſheep on his right hand*, but *the goats on the left*, v. 3, 4. *Then* ſhall the King ſay *to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdome prepared for you*, from the foundation of the world.

y 1 *John* 3. 2. Now are we the Sons of God, and it doth not yet appear, *what we ſhall be*: but we know, that *when he ſhall appear*, *we ſhall be like him*, for *we ſhall ſee him as he is.*

z 1 *Theſ.* 4. 17. *Then we* which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall *we be ever with the Lord.*

Queſt. 33. *What ſhall become of thoſe that never repent and believe?*

Anſw.

Anſw. *Thoſe that never repent and believe*, beſides the (*a*) wrath and (*b*) curſe of God upon them in this life, ſhall (*c*) die in their ſins, and be (*d*) puniſhed with everlaſting torments in Hell Fire.

a *John* 3. 36. He that *believeth* not the Son, ſhall *not ſee life*, but the *wrath of God abideth on him.*

b *Gal.* 3. 10. See before *Queſt.* 3. *n.*

c *John* 8. 24. I ſaid therefore unto you, that *ye ſhall die in your ſins*; for if *ye believe not that I am he, ye ſhall die in your ſins.*

d 2 *Theſ.* 1. 8, 9. *In flaming Fire, taking vengeance on them that know not God, and that obey not the Goſpel of the Lord Jeſus Chriſt,* v. 9. *Who ſhall be puniſht with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Luke 13. 3. *Except ye repent, ye ſhall all likewiſe periſh.*

FINIS.